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*Outlines of a Philosophy of the History of Man; translated from the German of John Godfrey Herder, by T. Churchill.*  
4to. 1l. 11s. 6d. Boards. Johnson. 1800.

IN an age of scepticism, it is not easy to ascertain what is understood by philosophy, especially when it is applied as in the present work. The history of man comprises a series of facts, which, we may suppose, are to be explained by philosophic induction; but this is a task which would require centuries of farther investigation, and probably new, and more exalted, mental powers. If, as in our author's own and somewhat obscure intimation, the plan and designs of the Omnipotent be the subject of the work, the boldest mind, on examining the picture closely, must shrink from the attempt. Let us attend, however, to the author himself.

‘ I have imperceptibly wandered too far from the design with which I set out, and which was, to give an account of the manner of my falling upon this subject, and returning to it again among other occupations and duties of a very different nature. At an early age, when the dawn of science appeared to my sight in all that beauty which is greatly diminished at the noon of life, the thought frequently occurred to me, whether, as every thing in the world has its philosophy and science, there must not also be a philosophy and science of what concerns us most nearly, of the history of mankind at large. Every thing enforced this upon my mind; metaphysics and morals, physics and natural history, and lastly religion above all the rest. Shall he, who has ordered every thing in nature, said I to myself, by number, weight, and measure; who has so regulated according to these the essence of things, their forms and relations, their course and subsistence, that only one wisdom, goodness, and power prevail, from the system of the universe to the grain of sand, from the power that supports worlds and suns to the texture of a spider's web; who has so wonderfully and divinely weighed every thing in our body, and in the faculties of our mind, that, when we attempt to reflect on the only-wise ever so remotely, we

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lose ourselves in an abyss of his purposes; shall that God depart from his wisdom and goodness in the general destination and disposition of our species, and act in these without a plan? Or can he have intended to keep us in ignorance of this, while he has displayed to us so much of his eternal purposes in the inferior part of the creation, in which we are much less concerned? What are the human race upon the whole but a flock without a shepherd? In the words of the complaining prophet, are they not left to their own ways, as the fishes of the sea, as the creeping things that have no ruler over them? Or is it unnecessary to them to know this plan? This I am inclined to believe: for where is the man, who discerns only the little purpose of his own life? though he sees as he is to see, and knows sufficiently how to direct his own steps.

‘In the mean time perhaps this very ignorance serves as a pretext for great abuses. How many are there, who, because they perceive no plan, peremptorily deny the existence of one; or at least think of it with trembling dread, and doubting believe, believing doubt! They constrain themselves not to consider the human race as a nest of emmets, where the foot of a stranger, himself but a large emmet, crushes thousands, annihilates thousands in the midst of their little great undertakings, where lastly the two grand tyrants of the earth, Time and Chance, sweep away the whole nest, destroying every trace of its existence, and leaving the empty place for some other industrious community, to be obliterated hereafter in its turn. Proud man refuses to contemplate his species as such vermin of the earth, as a prey of all-destroying corruption: yet do not history and experience force this image upon his mind? What whole upon earth is completed? What is a whole upon it? Is not time ordained as well as space! Are they not the twin offspring of one ruling power? That is full of wisdom; this, of apparent disorder: yet man is evidently formed to seek after order, to look beyond a point of time, and to build upon the past; for to this end is he furnished with memory and reflection. And does not this building of one age upon another render the whole of our species a deformed gigantic edifice, where one pulls down what another builds up, where what never should have been erected is left standing, and where in the course of time all becomes one heap of ruins, under which timid mortals dwell with a confidence proportionate to its fragility?’ p. vii.

Whatever may have been M. Herder's object, his work, in general, is a history of animated nature, and chiefly of man in his various forms and situations, either as a natural being, or as a gregarious and civilised one. This volume, with some philosophical inquiries into the causes of the variations observable in different races, published originally in five octavos, contains therefore an immense collection of facts on all these subjects, with the author's opinions on different parts of their



tendency to one vast whole, arranged and animated by the deity. The purest religion and the warmest benevolence breathe in every page; the best-informed mind will, in this work, add to its knowledge, and the most religious inquirer may, by the perusal, extend his views. Yet, in the philosophical part, we meet with many errors; and, as usual in assigning final causes, the author seems to us to have injured that of religion, which he wishes so sincerely to promote. In this part, and perhaps in the whole of the '*Philosophy of History*,' we attempt to fathom the designs of Omnipotence by the shallow and imperfect line of human reason—infinity by an atom. We fear to follow the most intelligent philosopher in such a path; but, fortunately, the most intelligent tread it with caution, with an holy awe.

The first book relates to the general history of the earth as a planet, and as the habitation of animated beings. In the second, the author rises from a more particular history of the structure of vegetables, by gradations, to that of man, whom he supposes to be the connecting link between the beings of this world and of a superior and more perfect existence. This beautiful idea is expanded with great judgement and ability. In the third book, the author advances to the physiology of vegetables and animals, still comparing their properties and powers with those of man, his principal object, concluding with the organic difference between man and beast. In the fourth book, he treats of the organisation of man as a rational creature, capable of attaining arts and language, susceptible of instincts finer than those of brutes, and organised, 'in consequence, to a freedom of action.' Man is organised also to endure the heats and colds of different climates,—formed for humanity and religion, for the hope of immortality. From this book we shall select a specimen of our author's reasoning. We select it not invidiously, though we own that we started on the perusal as much as Yorick did at the immense power of the auxiliary verbs in Mr. Shandy's system of education; but we extract the passage as a specimen of the philosophic turn given to common observations by the German metaphysicians. It amounts to no more than the fact, that intellect is connected with the bulk, probably the shape of the cerebellum.

'Thus we come to the superiority of man in the structure of his brain. And on what does this depend? Evidently on his more perfect organization in the whole, and ultimately on his erect posture. The brain of every animal is fashioned after the shape of its head: or the proposition might with more propriety be reversed, as nature works from within to without. To whatever gait, to whatever proportion of parts, to whatever habits, she destined the creature;

for these she compounded, to these she adapted, its organic powers. According to these powers, and to the proportion in which they operated on each other, the brain was made large or small, narrow or extensive, light or ponderous, simple or complicated. According to this the senses of the creature became feeble or powerful, paramount or subservient. The cavities and muscles of the forepart of the head and of the occiput fashioned themselves, according as the lymph gravitated, in short, according to the angle of the organic direction of the head. Of numerous proofs in support of this, that might be adduced from various genera and species, I shall mention only two or three. What produces the organic difference between the head of man and the head of an ape? The angle of direction. The ape has every part of the brain that man possesses: but it has them thrust backward in situation according to the figure of its skull, and this because its head is formed under a different angle, and it was not designed to walk erect. Hence all the organic powers operated in a different manner: the head was not so high, so broad, or so long, as that of man: the inferior senses predominated with the lower part of the visage, which was the visage of a beast, as its back-shoved brain must ever continue the brain of a brute. Thus, though it has all the parts of the human brain, it has them in a different situation, in a different proportion. The Parisian anatomists found in the apes they dissected the foreparts similar to those of man; but the internal, from the cerebellum, proportionally deeper. The pineal gland was conical, with its point turned toward the hind-head, &c. Thus there is a manifest relation between the angle of direction of the head, and the mode of walking, figure, and way of life of the animal. The ape dissected by Blumenbach had still more of the brute; being probably of an inferior species, whence arose its larger cerebellum, and the defectiveness of the more important regions. These differences do not exist in the ourang-outang, the head of which is less bent backward, and the brain not so much pressed toward the hind part, though sufficiently so when compared with the high, round, and bold curve of the human brain, the only beautiful apartment for the formation of rational ideas. Why has not the horse the rete mirabile as well as other brutes? Because its head stands erect, and the carotic artery rises in some measure like that of a man, without having occasion for this contrivance to impede the course of the blood, as in brutes that have depending heads. Accordingly it is a nobler, fierier, courageous animal, of much warmth, and sleeping little. On the contrary, in creatures with heads hanging down, nature had many precautions to take, in the construction of the brain, even separating the principal parts by a bony partition. Thus every thing depends on the direction in which the head was formed, to adapt it to the organisation of the whole frame. I shall not proceed to any other examples, hoping, that inquisitive anatomists will turn their atten-



*Herder's Philosophy of the History of Man.*

tion, particularly in dissecting animals that resemble man, to this intimate relation of the parts to their situation with respect to each other, and to the direction of the head as it forms a part of the whole. Here, I believe, lies the difference, that produces this or that instinct, that elaborates a brutal or a human mind: for every creature is in all its parts one living co-operating whole.' P. 79.

In the fifth book the author ascends still higher in the scale, and traces the progressive compositions of powers and forms, each assuming a more noble nature, and acting a more important part, till the visible series end in man, 'the connecting link of two worlds.' The organisation of particular races is next examined and explained; and, in this part, we meet with many curious, many interesting, remarks. The whole of this book will afford the reader particular pleasure, though we wish that the translator had rendered the picture more complete, by adding, in notes, what has been discovered by the numerous travellers of this country within the last fifteen years; a supplement which will be highly proper in another edition. We may here remark, that M. Herder considers the Chinese as the descendants of the Mongols, a Tartarian race, called in this work 'Mungals'; that the form and colour of negroes are derived from the heat of their climate, from their sensuality and their active spirit. Many authorities are adduced to show, as we have always contended, that a negro race once inhabited the Asiatic islands of the Indian Ocean: in short, without expressly saying so, M. Herder seems to consider the negro as the original man, and, so far as organisation is concerned, the more perfect being. The Americans he supposes to be derived from the north-west of Asia.

Man, however, notwithstanding his varieties, is, in his opinion, of one species only, naturalised in every climate, and modified by it. The generic power, the constitution, the indoles, form the chief variations, climate only operating as an auxiliary. These also vary the appetites and influence the fancy, though in the last tradition adds some share. The shepherd, the fisherman, and the huntsman, have in each country their distinguishing characteristics, for the practical understanding is influenced both by tradition and custom. The feelings and inclinations are influenced in a great degree, according to our author, by organisation; and this subject leads him to an elegant disquisition on the difference of manners in different climates, and in different sexes, as influenced not only by organisation but by custom.

Whatever man has, however, attained, the accumulated riches of ages are only handed down by tradition and language. Religion rests chiefly on the former, but certainly is connected with both. This more obvious part of the subject

is dilated somewhat too much, and fills the ninth book; but, if this part is unusually meagre, the tenth book is highly valuable and original. It contains the substance of the various traditions of the origin of man, and traces the original seat of the human race, with a bold and original pencil. M. Herder agrees, with every enlightened inquirer, that the first created pair was placed in those high mountains of Asia, not covered with the chaotic sea, or soon emerging from it. There are the four rivers, mentioned in the Mosaic history, on which our author wholly relies; and many others might be added, for scarcely a great river falls into the Indian Ocean, or the North Sea, but what derives its source from the Tartarian mountains. The Pison is, he thinks, the Ganges, Gihon the Oxus, and the Hiddekel perhaps the Indus. The fourth river cannot be the Euphrates, as its source is distant, but the Phraath is an appellative from its situation, and in reality means 'the most celebrated eastern river,' a term applied with strict propriety to the Euphrates by a more western race. M. Herder has left the real appellation in modern times undetermined, but we can have little hesitation, at present, in considering it as the Irrawaddy, the river of Ava, which rises, we know, from the same mountains, and is most strictly a celebrated eastern river. It is certainly the most eastern stream which these mountains send forth. But our author in general adheres to the spirit, not the letter, of the sacred writings, and he considers the Cainites and Sethites as appellatives of shepherds and cultivators, as Cabeils and Bedouins, for Cain, in the Arabic, is styled Cabil. This may give offence to the rigid believers of verbal inspiration, but rational piety cannot object, and we will defy the most exact scrutiny to draw an atom of infidelity from the present work. With this precaution we may venture to transcribe a passage before us.

'It is the same with regard to Noah's flood, as it is called. For, certain as it appears from natural history, that the habitable earth has been ravaged by an inundation, and Asia particularly bears incontestible marks of such a deluge; yet what is delivered to us in this narration is nothing more or less than a national story. The compiler has collected together several traditions with great care, and delivers the journal of this tremendous revolution possessed by his tribe: at the same time the style of the narrative is so completely adapted to the mode of thinking of this tribe, that it would be highly injurious to it, to extend it beyond those limits, which alone stamp on it credibility. As one family of this people, with a considerable household, escaped, so other families of other nations may have been saved, as their traditions show. Thus in Chaldea Xisuthrus escaped with his family, and a number of cattle, which were then necessary to the support of men's lives, in a similar man-



ner: and in India, Vishnu himself was the rudder of the ship, that conveyed the distressed people to land. Similar tales exist among all the ancient nations in this quarter of the globe, adapted to the traditions and circumstances of each: and convincing as they are, that the deluge of which they speak was general throughout Asia, they help us at once out of the strait, in which we unnecessarily confine ourselves, when we take every circumstance of a family-history exclusively for a history of the world, and thus deprive the history itself of its well-founded credibility.

‘The genealogical table of this race after the deluge proceeds in a similar manner: it is confined within the limits of the country and its topography, not stretching beyond them into Hindostan, China, Eastern Tartary, &c. The three chief branches of those who were saved are evidently the people on either side the western Asiatic mountains, including the eastern coast of Europe, and the northern of Africa, as far as they were known to the collector of the traditions. He traces them as well as he can, and endeavours to connect them with his genealogical table; but does not give us a general map of the world, or a genealogy of all nations. The pains that have been taken to make all the people of the earth, according to this genealogy, descendants of the Hebrews, and half-brothers of the Jews, are contradictory, not only to chronology and universal history, but to the true point of view of the narrative itself, the credibility of which has been nearly destroyed by its being thus overstretched. On all the primitive mountains of the world, nations, languages, and kingdoms, were formed, after the deluge, without waiting for envoys from a Chaldean family: and in the east of Asia, man's primitive and most populous seat, we still evidently find the most ancient customs and languages, of which this western race of a later people knew nothing, and could not be otherwise than ignorant. It would not be much less impertinent to inquire, whether the Chinese descended from Cain or Abel, that is from a tribe of troglodytes, husbandmen, or shepherds, than to what beam of Noah's ark the American bradypus hung: but on this subject I shall not here enlarge; and even the investigation of points so important to our history as the abridgement of the duration of man's life, and the general deluge itself, I must defer to another place. Suffice it, that the firm central point of the largest quarter of the globe, the primitive mountains of Asia, prepared the first abode for the human race, and has maintained itself through every revolution of the earth. Not first raised naked from the bottom of the sea by the deluge, but, as both natural history and the most ancient traditions testify, the original country of man, it was the first grand theatre of nations, the instructive inspection of which we shall now pursue.’ P. 286.

With the clue just laid down, M. Herder examines the ancient and modern races of men, beginning from China, Japan,

and Tartary, including Hindostan and Thibet. Some late publications would have essentially assisted him; but of the materials in his hands he has made the best use, and illuminated the obscure recesses of ancient history by the torches of philosophy and good sense. We hesitate not to say, that more light is thrown on ancient history in a few pages of the present work than in many very bulky volumes. He proceeds with the same spirit to examine the traces of the early history of Babylon, Assyria, and Chaldæa; of the Medes, Persians, and Hebrews; of Phœnicia, Carthage, and Egypt. It is impossible to follow him in this detail, but we shall select what he has observed of the ancient Egyptians, rather because Egypt has of late engaged much of our attention, than that it deserves peculiar preference. Indeed his observations on the early kingdoms of Assyria and the political situation of the Hebrews, were not the remarks too extensive, are apparently more valuable and original.

‘ In my opinion the natural history of the country is sufficient to show, that the Egyptians are no primitive indigenous nation: for not only ancient tradition, but every rational geogony expressly says, that Upper Egypt was the earlier peopled, and that the lower country was in reality gained from the mud of the Nile by the skilful industry of man. Ancient Egypt, therefore, was on the mountains of the Thebaid; where too was the residence of its ancient kings; for had the land been peopled by the way of Suez, it is inconceivable why the first kings of Egypt should have chosen the barren Thebaid for their abode. If, on the other hand, we follow the population of Egypt, as it lies before our eyes, in it we shall likewise find the cause, why its inhabitants became such a singular and distinguished people, even from their cultivation. They were no amiable Circassians, but, in all probability, a people of the south of Asia, who came westwards across the Red Sea, or perhaps farther off, and gradually spread from Ethiopia over Upper Egypt. The land here being bounded as it were by the inundations and marshes of the Nile, is it to be wondered, that they began to construct their habitations as troglodytes in the rocks, and afterwards gradually gained the whole of Egypt by their industry, improving themselves as they improved the land? The account Diodorus gives of their southern descent, though intermingled with various fables of his Ethiopia, is not only probable in the highest degree, but the sole key to an explanation of this people, and its singular agreement with some distant nations in the east of Asia.

As I could pursue this hypothesis here but very imperfectly, it must be deferred to another place, availing myself only of some of its evident consequences, with regard to the figure made by this people in the history of mankind. The Egyptians were a quiet, industrious, well-meaning people, as their political constitution, their



arts, and their religion, collectively demonstrate. No temple, no column of Egypt, has a gay, airy, Grecian appearance: of this design of art they had no idea, it never was their aim. The mummies show that the figure of the Egyptians was by no means beautiful; and as the human form appeared to them, such would necessarily be their imitations of it. Wrapped up in their own land, as in their own religion and constitution, they had an aversion to foreigners: and as, conformably to their character, fidelity and precision were their principal objects in the imitative arts; as their skill was altogether mechanical, and indeed in its application to religious purposes was confined to a particular tribe, while at the same time it turned chiefly on religious conceptions; no deviations toward ideal beauty, which without a natural prototype is a mere phantom, were in the least to be expected in this country. In recompense they turned their attention so much the more to solidity, durability, and gigantic magnitude; or to finishing with the utmost industry of art. In that rocky land, their ideas of temples were taken from vast caverns: hence in their architecture they were fond of majestic immensity. Their mummies gave the hint of their statues: whence their legs were naturally joined, and their arms closed to the body; a posture of itself tending to durability. To support cavities and separate tombs, pillars were formed: and as the Egyptians derived their architecture from the vaults of rocks, and understood not our mode of erecting arches, the pillar, frequently gigantic, was indispensable. The deserts, by which they were surrounded, the regions of the dead, which from religious notions floated in their minds, also moulded their statues to mummies, wherein not action, but eternal rest, was the character, on which their art fixed.

P. 342.

When M. Herder treats of Greece, the prospect is more pleasing. M. Herder derives the inhabitants from the north-east of Asia, without glancing at an Egyptian origin, an idle fable of modern theorists, drawn from one or two equivocal expressions in ancient classics. The language, the mythology, and the poetry of Greece, display equally the author's learning and taste: indeed this part of the work will prove to the classical scholar peculiarly attractive. The arts of the Greeks he derives from their religion admitting representations of the deities, and of course obliging the artists to seek for something superior to nature, the fine ideal; adding, probably with strict truth, that 'no nation, to which representations of the gods were prohibited, ever made any great advancement in the imitative arts.' Their moral and political accomplishments, with their scientific acquisitions, are noticed in a masterly comprehensive manner, and the subject concludes with a history of the revolutions of Greece.

Rome next engages M. Herder's attention, and he develops,

with philosophical accuracy, the constitution of that state, from the disposition as well as the manners of the Romans. Rome was a military state, and all its institutions were of this kind; hence may be dated its origin, its decline and fall. This indeed is but an outline; yet of a history so extensive in a political, military, and literary view, an outline only can be admitted.

From an historical survey of the nations of this globe, we see vice and wickedness triumph, while virtue and integrity sink into distress. Where then is the superintending Providence, whose wisdom we admire and whose benevolence we adore, at every step we take in the natural world? This is the next subject of inquiry, before M. Herder proceeds to the history of more modern nations. In the solution of the difficulty he is not however very satisfactory; or at least, to have ensured conviction, the principle on which it rests should have been more perspicuously developed. The existence of the baleful passions and their triumphs are the storms and hurricanes, the hemlock and the serpents of the moral world, designed perhaps to exercise our faith, our patience, and attention, working silently, though sometimes severely, to a happy conclusion. Where philosophy and diligent inquiry have extended our field of view, we very clearly perceive the truth of this position, so that we ought to rest with confidence on the same tendency of those powers whose immediate influence we do not so clearly discern. M. Herder thinks that the 'destructive powers' must ultimately yield to the 'maintaining powers,' and be at last subservient to the general good, while, after various ebbs and flows, civilisation and happiness, which are wholly founded on reason and justice, will be established. This is the foundation of our author's solution, which he has expanded in many different ways, and established, on the whole, with some success. Our explanation differs in this, that virtue and religion, though they suffer in the contest, are really promoted in the struggle.

*(To be continued.)*

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*The Georgics of Virgil translated: by William Sotheby, Esq.*  
F. R. S. &c. 8vo. 7s. Boards. Wright. 1800.

IN consequence of the decision of Aristotle, many a severe and servile critic of posterior æras has denied the rank and praise of poetry to subjects of a didactic nature. Many will perhaps argue, that Aristotle was as much in the right as Plutarch, and that Castelvetro was in the wrong. The stagirite pretended not to lay down rules *à priori*; but, from the best examples before him, concentrated a code of precepts



to correct and guide the taste of his own and future ages. His judgement respecting the ode was formed from the sublime numbers of Pindar, and his ideas of the epopœa from the nervous harmony of Homer; but, in the epoch of Aristotle, there was no didactic poet who could, in any measure, be put in competition with these great founders of lyric and heroic composition. Hesiod he found a mere chronologist; and Theocritus, though possessed of much suavity of style, too defective in spirit and energy for a man inspired by the muses. The poem of Empedocles 'On the Nature of Things, and the Four Elements,' is totally lost to modern times, but appears to be the only one that had a chance of pleading in favour of didactic subjects at the period in which Aristotle wrote. The candid and polite Lucretius has paid a compliment to Empedocles for this philosophic effusion, which will endure as long as literature is cultivated in any country; and the Grecian critic himself has condescended to denominate him *Ὅμηρος, δεινὸς περιφρασὶν, μεταφορικός*; 'Homeric, energetic, metaphoric.' But, nevertheless, he does not appear to have possessed these qualifications in a sufficient degree to have entitled him to the appellation of a poet in the judgement of Aristotle; and, after this attempt of Empedocles, he deemed it impossible for didactic subjects of any kind to be proper vehicles for the harmony of the muses, and therefore excluded, or at least testified a wish to exclude, all such disquisitions from the catalogue of poems.

But what Greece could not effect, Rome amply accomplished. The sweet, sublime, and pathetic numbers of Lucretius and Virgil, both labourers in the didactic vineyard, prove evidently that Aristotle was in an error, and leave no room to doubt that, if his poetics had been compiled in a period posterior to the time of these immortal bards, he would as readily have admitted the idea of didactic as of heroic or lyric poetry. The laws of Aristotle, therefore, which were drawn, in every instance, from the actual existence of archetypes before him, and which extended no farther than those archetypes would justify, were perfect in his own æra, but have been defective for many ages since. He however is amply justified, and entitled to the thanks of the literary world, for having done all that was possible at the time in which he wrote: but the apology will not attach to critics of succeeding ages; who, with the force of demonstration before them, still continue blind to its irradiation, and slavishly fettered by the obsolete opinions of their great master. The fact is, that every true poet is a Midas; and though, unluckily, he cannot convert every thing he touches into gold, he can convert it into poetry. A dry ca-

talogue of ships was a sufficient subject in the hands of Homer; the symptoms of the plague in those of Lucretius; and a list of instruments for husbandry beneath the plastic power of Virgil. Nor is this convertibility of talent unknown to modern times: Fracastorius has exhibited it in his delineation of the syphilis; Dyer in his description of wool-combing and weaving; and Armstrong in the symptoms of the sweating sickness; while Polignac has put into very respectable verse the tenets of Descartes on natural philosophy, and those of St. Augustin on free-will; and, as minor effusions, might be enumerated a poem in the *Musæ Anglicanæ* on the circulation of the blood, and another on Dr. Hale's vegetable statics; which two, indeed, are among the best in the collection.

But it becomes us to return to Virgil, and the present translator of his Georgics. Of this poem we have already a variety of versions; and two of them, we mean those of Dryden and Warton, are of such superior merit, that the question of *cui bono* may perhaps be proposed with respect to the attempt before us, by some severe and spectacle-hesitant critic. But the Georgics of Virgil are in our opinion entitled to all competition; and we are happy to see so respectable a poet as Mr. Sotheby unite in a generous rivalry with those who have preceded him, in transfusing the multitudinous and daring beauties of this exquisite essay into our own language. The Georgics, if, in the language of Dryden, they be not 'the first poem of the first Roman poet,' are at least the master-piece of Virgil himself. They possess his highest finish and his boldest originalities: he wrote them in the most perfect leisure and convenient privacy, and in the full strength and vigour of his age, when his judgement was at its height, and his imagination had not declined. They occupied his sole attention for nearly five years; and were exhibited as he proceeded, and probably subjected to the occasional strictures of Horace and Mæcenas. He aspires to the praise of the first Roman poet who had written upon the subject of rural life: and to this praise he is fully entitled. Indeed the poem may be regarded altogether as an original production; for though Nicander, a physician of Ionia, had long before compiled one upon the same subject, and with the same title, it does not appear that this Greek production was ever in any high degree of repute, even in Ionia itself; and Quintilian, in his catalogue of Grecian poets, scarcely condescends to make mention of the writer. The Georgica of Nicander have, however, been lost for ages: but we may rest assured that, if they were possessed of any beauties that were worth transcribing, they are still to be found in the poem of the Latin bard.



who never hesitated to copy from his predecessors every line and thought which he apprehended would enrich his own workmanship.

With respect to a new version into English of this admirable poem, we have long thought there was ample room, largely as we acknowledge ourselves indebted to the labours of both Dryden and Warton, and particularly to those of the latter. Each has his excellencies, and, to speak plainly, each has his defects: nor will it be contended, we apprehend, by the partisans of either, that we have hitherto been put into possession of a translation that can pretend to any competition with the uniform elegancies of the original. But whence does this imperfection proceed? Is it that the English language is inadequate to a perfect version of this exquisite poem? or that the interpreters, with whom we are yet acquainted, have not exhibited the sum total of its energies and excellencies? Of the defects of Dryden, Dr. Warton has already given us an epitome, in which, for the most part, we cannot but coincide. 'There are,' says he, 'so many gross mistakes, so many careless incorrect lines, and such wild deviations from his original, as are utterly astonishing in so great and true a genius.' At the same time we also agree with him, that 'even in the midst of these lownesses and inequalities, his native spirit and vigour, the *veteris vestigia flammæ*, frequently break forth, and that it is difficult to work, after so great a master, on the same subject.' The errors so judiciously pointed out by this elaborate critic, we are free to confess, he has very largely avoided in his own excellent version: we do not encounter Dryden's 'gross mistakes, or his 'wild deviations.' Generally speaking, we meet with a very considerable portion of elevation and energy, and a much more literal adherence to the sense of this highly-polished original: but the version is, nevertheless, extremely unequal. The rhymes are often incorrect; a negligence of labour is too frequently indulged, and the very best passages are occasionally spoiled by the introduction, into their very centre, of a needless and limping Alexandrine verse. At the same time we assert, without hesitation, that the translation of Dr. Warton is possessed of uncommon merit, and is by far the best with which the public have hitherto been acquainted.

We now proceed to the version immediately before us, which is the production of a poet who has already acquired no common share of praise for his elegant and spirited transference into our own language of the Oberon\* of the German Spenser, Weiland. It is announced by the following modest preface.

\* See Crit. Rev. New Arr. Vol. XXIV. p. 59.

‘ To offer to the public, without apology, another version of *The Georgics*, after several translations by authors of no mean reputation, and particularly by Dryden and Warton, would argue a disregard of their merits, and an arrogance, which I wholly disclaim. On their defects, if any, it becomes not me to descant, but rather to acknowledge their respective excellencies, which it has been my endeavour to imitate. For the grace, the spirit, and dignity, of the versification of the most harmonious of our poets in the last century, combined with the learning, the refined taste, and correct judgement of the most eminent of our critics in the present, could alone have conveyed to the English reader an adequate sense of the perfection of the Latin original.

‘ That, with these sentiments of the difficulty of the execution, I should have ventured on the work, may justly subject me to the severity of criticism: to which I shall silently submit, from the consciousness, that the version, which I now offer to the public, has not been lightly undertaken, nor negligently laboured.’ P. vii.

The translation, like that of Warton, is accompanied, on the opposite page, with the original text, taken from the editions in common use; yet, in general, with an older and more classic orthography: but, unlike the preceding publication, it is totally destitute of either commentary or notes.

‘ As whatever notes I might have annexed would have consisted, almost entirely, of selections from former publications of easy purchase, the scholar is referred to Heyne’s Latin Commentary, and the English reader to the ample and judicious remarks in professor Martyn’s edition of the *Georgics*.’ P. ix.

With this apology, we confess, we are not altogether satisfied; the general fashion of the present day, in almost every country of Europe, and that too a fashion founded upon reason and convenience, would have induced us to expect a compliance with its dictates in the present instance; and as, according to the author’s own statement, we must yet be put to the additional expense of purchasing another book for the purpose of explanation, we would much rather have met with the value of such a purchase in a judicious selection of notes from different commentators, either inserted at the foot of the correspondent page, or annexed to the volume in the form of an appendix, than be compelled to ramble into another publication.

With respect to the translation itself, it is highly meritorious, and worthy of the poetic character which Mr. Sotheby has already obtained. In many instances, it far surpasses every preceding effort; though it can scarcely be expected, but that in some it should fall considerably below the attempts of antecedent poets. It is the peculiar characteristic of Virgil, that



he is always equally dignified, and never suffers his subject to sink for want of minute and efficient labour. This, which cannot be said of any antecedent essayist, we are afraid, will not hold true with respect to the poem before us. We shall proceed to point out a few specimens of what appear to us to constitute its most prominent merits and deficiencies, comparing them occasionally with the only two attempts that are entitled to a competition.

It is known to every one, we presume, that the Georgics of Virgil were compiled at the request of Mæcenas; and they are, in consequence, addressed to him by name in the second verse of the introduction:

Quid faciat lætas segetes, quo fidere terram

Vertere, MÆCENAS, ulmisque adjungere vites, &c.

In the present version, however, the name of Mæcenas is totally omitted: but for what reason the poet has thus deviated both from his text, and from all his predecessors, we yet remain to be informed. We have already had occasion to notice this same defect in the version of M. De Lisle. In the invocation that immediately follows we concur with Mr. Sotheby, in opposition to Dr. Warton, in conceiving that the expressions *clarissima mundi lumina*, refer metaphorically at least, if not strictly mythologically, to the divinities Bacchus and Ceres; and we do not think that the parallel passage of Varro, adduced by Warton to rebut this opinion, will by any means subvert the elaborate and critical decision of Prætextatus, in the Saturnalia of Macrobius, v. 5.

Vos, o clarissima mundi

Lumina, labentem cœlo qui ducitis annum,  
Liber, et alma Ceres!

Ye lights of heaven, whose sovereign sway  
Leads on the year around th' etherjal way,  
Bacchus and Ceres!

V. 467. Quum caput obscurâ nitidum ferrugine textit.

What time in iron clouds he veiled his light.

The phænomenon here referred to, of the sun's obumbration upon the death of Cæsar, is doubtful as to its species; some apprehending that the poet intends a common solar eclipse, and others supposing that he means an anomalous defection of light, which, according to both Plutarch and Pliny, continued, upon the perpetration of this murder, for nearly a twelve-month. Without entering into the dispute, we shall only observe, that the version above characterises neither event, nor by any means conveys a true interpretation of the original. *Obscurâ ferrugine* is an expression as precise in its definition as

it is elegant in its imagery ; and the verse is at once beautifully and appropriately rendered by Warton :

With *dusky redness* veiled his cheerful light.

But what idea are we to understand by *iron clouds*? We well know that the whole couplet, with but little variation, is copied from Dryden ; but we are not the more disposed to admit the expressions on that account. *Iron* is never, that we remember, employed by itself in an adjective sense, unless metaphorically, to express the hardness or rigidity of the metal. Thus Milton says,

Drew *iron* tears from Pluto's cheek.

And Gray:

*Iron* fleet of arrowy shower.

And thus, not unhappily, Mr. Sotheby himself, in v. 535 of b. iii.

Lashes the earth beneath his *iron* fold.

In the present instance, however, the term *iron* is employed *literally*, and not *figuratively*, to express a particular colour ; but *iron* in this sense, as we have just before observed, is never used by itself, but always in conjunction with an adjective of colour, as *iron-brown*, *iron-green*, *iron-blue*. Then, too, the term *clouds* does not occur in the original, nor is even hinted at. The poet does not mean to say that the splendor of the sun was concealed by the interposition of *clouds* of any colour, but expressly declares that 'he covered his bright forehead with a dusky, ferruginous tinge.' But the term *ferruginous* has a very different import from the adjective term *iron*. In precise opposition to the latter, it is never used *metaphorically* to signify the severity or brittleness of the metal, but *literally* alone, to indicate its hue. Hence 'an *iron* front,' and 'a *ferruginous* front,' imply very different ideas.

B. i. v. 477.—*simulacra modis pallentia miris.*

This fearful and forcible description, which is copied verbatim from Lucretius, de Rer. N. i. 124, it is difficult to transmute, in the same concentrated form, into any other language. Warton has thus interpreted it :

—*glaring* ghosts all grimly pale appeared.

We disapprove, most decidedly, the epithet *glaring*. Mr. Sotheby's version is more true to the original, and, in our opinion, more nervous :

Shapes wond'rous pale by night were seen to rove.



B. iii. 408. And the loud woods with shrill *cicadas* ring.

We extremely object to this retention of Latin terms in an English version, and by far therefore prefer, with Dryden, the adoption of our own proper appellation *grasshopper*. For the same reason we would venture to read, for *æsculus*, b. ii. v. 21, 'the beech;' for *ilex*, b. iii. 183, 'the holly,' or, as Dryden has it, 'the holly-green;' for *loti*, b. ii. 110, 'lotus:' and so of many others. It is true Warton has set the example for thus interweaving Latin terms into an English version, in every instance excepting the latter, of those we have now adduced; yet we cannot but wish Mr. Sotheby had inclined to the example of Dryden, and given his own language credit for a sufficiency of discrimination in the subject of natural history. Its vocabulary, in this science, is at least equal to that of Greece or Rome.

B. iii. 524. Ad terramque fluit devexo pondere cervix.

'And prone to earth his ponderous neck descends.'

This version is far superior to that of either Warton or Dryden, but it nevertheless falls far short of the picturesque beauty of the original. The expression *FLUIT devexo corpore* is so curiously happy, as perhaps to be incapable of transfusion; and is scarcely inferior to the exquisite pencil of Lucretius, from whom it is copied, when describing the abrupt death of the birds that fly over the Avernus. De Rer. Nat. vi. 743.

'Remigiom oblitæ, pennarum vela remittunt,  
Præcipitesque cadunt, molli cervice profusæ,  
In terram.'

The lines that follow, in Mr. Sotheby's version, are elegantly rendered, and true to the original.

'Ah! what avails his unremitting toil  
And patient strength, that tam'd th' unwilling soil!' &c.

The whole passage strongly reminds us of Pope's inimitable description of the death of the pheasant, in his Windsor Forest; and it is highly probable the English bard derived his first hint from this delineation of Virgil.

————— 'He feels the fiery wound,  
Flutters in blood, and panting beats the ground.  
Ah! what avail his glossy, varying dyes,  
His purple crest, and scarlet-circled eyes,  
The vivid green his shining plumes unfold,  
His painted wings, and breast that flames with gold!'

B. iii. 566, 'ignis facer.' In Mr. Sotheby's version, 'th' accursed flame;' in Dr. Warton's, 'th' insatiate flame;' who,  
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nevertheless, intimates, that it is possible *sacer* may mean *accursed* or *direful*, though he does not choose to employ either of those terms himself: thus, adds he '*auri sacra fames;—sacer esto.*' Yet *ignis sacer* is not a general expression, but a peculiar and idiopathic disease; and from its symptoms, which are minutely described by Lucretius, lib. vi. 660, as also from the express declaration of Celsus, lib. v. cap. 28, there can be little doubt but it was the erysipelas, or St. Anthony's fire of modern times. *Sacer* is certainly, therefore, neither a transferable nor a metaphorical adjunct; and perhaps it would be better to translate the disease literally, '*the holy fire*' or '*flame.*'

From those parts of this elegant and accomplished poem, in which Mr. Sotheby appears to have been most successful, we with pleasure select the following, b. i. v. 443.

' Oft shalt thou see, ere brooding storms arise,  
Star after star glide headlong down the skies,  
And, where they shoot, long trails of lingering light  
Sweep far behind, and gild the shades of night;  
Oft the fall'n foliage wing its airy way,  
And floating feathers on the water play.  
When lightning flashes from the northern pole,  
From east to west when thunders widely roll,  
The deluge pours, and, fearful of the gale,  
The conscious seaman furls his dripping sail.  
Not unforeseen the showery tempests rage;  
Earth, ocean, air, the gradual storm presage.  
The crane beneath his flight sees clouds arise,  
Folds his aërial wing, and downward flies;  
The heifers gaze aloft where vapours sail,  
And with wide nostril drink the distant gale;  
The twittering swallow skims the pool around;  
Along the marshes croaking frogs resound;  
Ants, as from secret cells their eggs they bear,  
Each following each, the track continuous wear;  
The vast bow drinks; and, *ruffling on the wing,*  
*The crows beneath their plumes wide darkness fling.*  
Then shalt thou view the birds that haunt the main,  
Or where Cayster floods the Asian plain,  
Dash forth large drops, that down their plumage glide,  
Dance on the billows, dive beneath the tide,  
In gay contention dip their wings in vain,  
And prelude, as they sport, th' impending rain:  
But o'er dry sands the raven stalks alone,  
Swells her full voice, and calls the tempest down,  
Nor yet unconscious of the threatening gloom  
The virgin labours o'er the nightly loom,



When sputtering lamps flash forth unsteady fire,  
And round th' o'erloaded wick dull flames expire.' P. 40.

The most defective part of this admirable description is the omission of the characteristic feature in the original of the social qualities of the *corvus*, a generic term including the crow and the rook; but both in this version, and that of Dr. Warton, erroneously translated *crow*. The Latin text is as follows, v. 381.

————— E. pastu decedens agmine magno  
Corvorum increpuit densis exercitus alis.

More accurately, so far as relates to the term *crow*, rendered by Warton:

————— 'on rustling pinions loud  
The crows, a numerous host! from pasture homeward crowd.'

Every ornithologist knows, however, that the social character here described, is not that of the *crow*, but of the *rook*. The *crow* is not a very sociable bird, and scarcely ever appears more numerous than in pairs. Dryden, on this account, has more merit than either of his successors:

'Huge flocks of rising rooks forsake their food.'

The following is admirable, and reminds us strongly of Buchanan's exquisite ode to the Calends of May, inserted in his book of Miscellanies.

'Yes! lovely Spring! when rose the world to birth,  
Thy genial radiance dawn'd upon the earth,  
Beneath thy balmy air creation grew,  
And no bleak gale on infant Nature blew.  
When herds first drank the light, from Earth's rude bed,  
When first man's iron race uprear'd its head,  
When first to beasts the wild and wood were given,  
And stars unnumber'd pav'd th' expanse of heaven;  
Then as through all the vital spirit came,  
And the globe teem'd throughout its mighty frame,  
Each tender being, struggling into life,  
Had droop'd beneath the elemental strife,  
But thy mild season, each extreme between,  
Soft nurse of Nature, gave the golden mean.' P. 91.

The spirit of the original, v. 338,

————— Ver illud erat, ver magnus agebat  
Orbis, &c.

is much better preserved in the above personification of Spring than in the parallel passage of Warton.

' Such were the days, the season was the same,  
When first arose this world's all-beauteous frame;  
The sky was cloudless, balmy was the air,  
And spring's mild influence made young Nature fair.'

The description of the chariot-race in lib. iii, 103, of the Latin text, is highly nervous and faithful.

' Swift at the signal, lo! the chariots bound,  
And bursting through the barriers seize the ground.  
Now with high hope erect the drivers dart,  
Now fear exhausts their palpitating heart.  
Prone o'er loose reins they lash th' extended steed,  
And the wing'd axle flames beneath their speed.  
Now, low they vanish from the aching eye,  
Now soar in air, and seem to gain the sky.  
Where'er they rush along the hidden ground,  
Dust in thick whirlwinds darkens all around.  
Each presses each: in clouds from all behind,  
Horse, horsemen, chariots, thundering in the wind,  
Breath, flakes of foam, and sweat from every pore,  
Smoke in the gale, and stream the victor o'er.  
Thus glorious thirst of praise their spirit fires,  
And shouting victory boundless strength inspires.' P. 127.

We insert the same passage, for a comparison, from Warton.

' Dost thou not see the car's contending train,  
Shoot from the goal, and pour along the plain?  
By varying fits, each trembling charioteer,  
Now flush'd with hope, now pale with panting fear,  
Plies the loud lash, hangs headlong o'er the reins;  
Swift bounds the fervid axle o'er the plains:  
Now deep in dust obscur'd the chariot flies,  
Now mounts in air, and gains upon the skies.  
The strife runs high, too fierce for dull delay,  
The dusty volumes darken all the way:  
Bath'd in their followers' foam appear the first:  
Such is the love of praise, and glory's eager thirst.'

Of these two we prefer the latter: the abrupt apostrophe with which it breaks forth, so well calculated to paint the sudden speed of the horses themselves, is here admirably attended to, and transferred from the original, v. 103.

Nonne vides, cum præcipiti certamine campum  
Corripuere, ruuntque effusi carcere currus?



Virgil, however, is not the author of this spirited adaptation of the sound to the sense: he himself has copied it from his great master Lucretius, who employs it on a similar occasion, *de Rer. Nat.* ii. 263.

*Nonne vides etiam patefactis tempore puncto*

*Carceribus, non posse tamen prorumpere equorum, &c.*

Of the descriptive portions of the Georgics, the two most generally admitted are the digression on the pleasures of rural life, which closes the second book, and the episode of Orpheus and Eurydice, with which the poem concludes in the fourth. We do not think any of our translators have been adequately happy in either of these. To begin with the former—It is thus opened by Mr. Sotheby, v. 569.

‘ Ah! happy swain! ah! race belov’d of heaven!  
If known thy bliss, how great the blessing given!  
For thee just Earth from her prolific beds  
Far from wild war spontaneous nurture sheds.’ P. 103.

The digression, in the original, commences in the plural number, and it acquires no benefit from the present change to the singular. It is also introduced in the third person, and acquires no additional spirit, that we can perceive, in the present variation to the second. In this respect Dr. Warton, we think, has the advantage, as being more faithful to his text. V. 552.

‘ Thrice happy swains! whom genuine pleasures bless,  
If they but knew and felt their happiness!  
From wars and discord far, and public strife,  
Earth with salubrious fruits supports their life.’

As the passage is short, we will now insert the versification of Dryden, who, like Mr. Sotheby, writes in the singular number; but, like Dr. Warton, prefers the third person to the second. V. 639.

‘ O happy, if he knew his happy state!  
The swain who, free from business and debate,  
Receives his easy food from Nature’s hand,  
And just returns of cultivated land.’

The original comprises three lines alone, and occurs thus, v. 458.

‘ O fortunatos nimium, sua si bona norint,  
Agricolas! quibus ipsa, procul discordibus armis,  
Fundit humo facilem victum justissima tellus.’

It is generally much easier to see a defect than to amend it; nor are reviewers of poetry necessarily expected to be poets themselves. We have already declared, however, that we are not pleased with either of the above versions; and, audacious as the attempt is, we will hazard the following:

O knew they but their bliss, most blest were they,  
In rural scenes who pass their peaceful day!  
For whom, far distant from the battle's roar,  
True to their wants, earth freely spreads her store.  
The address to the Muses, which ensues shortly afterwards, is a most beautiful and animated passage. It is thus rendered by Mr. Sotheby, v. 589.

' Me first, ye Muses! at whose hallow'd fane  
Led by pure love I consecrate my strain,  
Me deign accept! and to my search unfold  
Heaven and her host in beauteous order roll'd,  
Th' eclipse that dims the golden orb of day,  
And changeful labours of the lunar ray;  
Whence rocks the earth, by what vast force the main  
Now bursts its barriers, now subsides again;  
Why wintry suns in ocean swiftly fade,  
Or what delay retards night's lingering shade.  
But if chill blood restrain th' ambitious flight,  
And Nature veil her wonders from my sight,  
Oh may I yet, by fame forgotten, dwell  
By gushing fount, wild wood, and shadowy dell!  
Oh lov'd Sperchean plains, Taygetian heights,  
That ring to virgin choirs in Bacchic rites!  
Hide me some god, where Hæmus' vales extend,  
And boundless shade and solitude defend!' P. 105,

For a comparison with his predecessors we shall select the version of Dr. Warton, as far superior to that of Dryden, v. 578.

' Teach me, ye Muses, your devoted priest,  
Whose charms with holy raptures fire my breast,  
The ways of heav'n, the wandering stars to know,  
The radiant sun and moon's eclipses show,  
Whence trembles earth, what force old ocean swells  
To burst his bounds, and backward what repels;  
Why wintry suns roll down with rapid flight,  
And whence delay retards the lingering night.  
But if my blood's cold streams, that feebly flow,  
Forbid my soul great Nature's works to know,



Me may the lowly vales and woodlands please,  
And winding rivers, and inglorious ease!  
O that I wander'd by Sperchius' flood  
Or on Taygetus' sacred top I stood!  
Who, in cool Hæmus' vales my limbs will lay,  
And in the darkest thicket hide from day!

Of these rival passages we have no hesitation in saying that, upon the whole, we prefer the latter: though we do not think the last eight verses of either equal, in any measure, to the exquisite elegance and spirit of the original, which occurs thus, v. 483.

‘Sin, has ne possim naturæ accedere partes,  
Frigidus obstiterit circum præcordia sanguis;  
Rura mihi et rigui placeant in vallibus amnes;  
Flumina amem sylvasque inglorius. O ubi campi,  
Spercheosque, et virginibus bacchata Lacænis  
Taygeta! o qui me gelidis in vallibus Hæmi  
Sistat, et ingenti ramorum protegat umbrâ!’ P. 104.

May we be permitted to propose as follows?

But if this heart, too sluggish and too cold,  
Forbid me Nature's secret depths t' unfold,  
Be then the plains, the dales, the woodlands mine,  
O'er fount and flood inglorious to recline.  
O, by thy banks, Sperchius! may I stray,  
Or climb Taygetus, where, in frantic play,  
Sport the wild nymphs of Sparta! hide me deep,  
O hide me, Hæmus! in thy bow'ry steep;  
Down thy cool valleys let my limbs be laid,  
And all thy branches shield me with their shade!

The episode of Orpheus and Eurydice, at the close of the fourth book, is far too long for extraction, or we would willingly insert it. For the most part, it possesses much merit; but the conclusion of Eurydice's dying speech, ineffably pathetic and beautiful in the original, is followed with very unequal steps in the version, v. 497.

Jamque vale; feror ingenti circumdata nocte,  
Invalidasque tibi tendens, heu! non tua, palmas.

‘Now, now farewell! involv'd in thickest night,  
Borne far-away, I vanish from thy sight,  
And stretch towards thee, all hope for ever o'er,  
These unavailing arms, ah! thine no more.’ P. 223.

The present version, however, we think superior to that of

Warton, and highly preferable to that of Dryden. In the former it occurs thus: our readers shall determine for themselves.

‘ Adieu! no longer must thou blest my fight,—  
I go! I sink! involv’d in thickest night!  
In vain I stretch my feeble arms to join  
Thy fond embrace; ah! now no longer thine!’

There is so much compressed in the Latin couplet, that we believe it to be impossible not to extend the two verses to four in a rhyme metre; yet, with this allowance, much of the excellence of the original is still withheld in both the above versions. May we once more have the hardihood to obtrude an attempt of our own?

And now farewell! the shades of boundless night  
Surround, and bear me headlong from thy fight,  
Vainly to thee forth-stretching, as I glide,  
These shadowy arms—ah! never more thy bride.

The undefinable merit and exquisite beauty of the Georgics, and the various and elegant versions which have now been exhibited of it in our own language, have induced us to extend the present critique to an unusual length. The value of the translation before us is very considerable: in many parts we think it superior to that of Dr. Warton, in others it manifestly falls short. But to be entitled to an equal degree of praise with a man of his justly literary and poetic fame must excite no small degree of complacency and self-satisfaction, In the liberal language of the Roman bard himself:

Non nostrum inter vos tantas componere lites;  
Et vitula tu dignus, et hic.

‘ So nice a difference in your singing lies,  
That both have won, or both deserve the prize.’ DRYDEN.

*Remarks on the Theory of Morals: in which is contained an Examination of the Theoretical Part of Dr. Paley's ‘ Principles of Moral and Political Philosophy.’ By Edward Pearson, B. D. &c. 8vo. 5s. Boards. Rivingtons. 1800.*

THE author is no mean proficient in the school which boasts the names of Butler, Powel, Balguy, Thomas and William Ludlam, and Hey. The last of these authors, whose manner of thinking and mode of expression he has



largely imbibed, was his college-tutor. The work is composed in opposition to the principles of a popular writer and disciple of another celebrated school, which boasts the names of Law, Jebb, Watson, and Paley; and the moral philosophy of this last philosopher is scrutinised in the manner generally employed by his opponents of this class. Hey and Paley were college-tutors in the university of Cambridge at the same time; both gave lectures in their respective colleges on metaphysics and morality; both preached frequently before the university; and both were distinguished by a peculiarity of manner as well as originality of thought and expression. The one was open, cheerful, and perspicuous, endeavouring to familiarise every topic to the lowest capacity; the other was dry, reserved, profound, scrutinising every thought with metaphysical nicety. The pupils of the one attended the lecture-room with pleasure, and were sure of acquiring some ideas with which they could instruct and amuse their fellow-students in the university. The pupils of the other could mention only with admiration the sagacious profundity of their tutor, but the nicety of his discriminations evaded their powers of memory, and what was delivered with labour by the teacher, at the end of the hour allotted to this exercise, was in general forgotten by his scholars. The one did every thing with ease, the other was labouring under his task; the one taught in conversation, the other was always sermonising. Both have published the substance of their lectures. Paley's *Moral Philosophy* is in every boarding-school, and contains scarcely a thought that had not been noted down in the lecture-room by one or other of his pupils. Hey's lectures on the thirty-nine articles are too dry to become popular, but they afford a sufficient proof of his reading and erudition; and the minuteness of his inquiries, in investigating certain subjects which alarmed, and not without reason, the heads both of the university and church, as much as several favourite maxims of the opposite school.

Moralists are very much divided in their definitions of virtue, and a new one is naturally to be expected from every writer on this subject. Those of Thales, Epicurus, Cicero, Potamon, Hobbes, Shaftesbury, Clarke, Wollaston, Brown, Hutcheson, Butler, Hume, Adam Smith, and Paley, are enumerated, in the introduction to this work; but it is against the definition of this last celebrated writer that the artillery of our author is chiefly directed. Paley defines virtue to be 'the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness.' This definition, it is contended, is liable to objection in all its parts, as 'the subject about which virtue is employed does not properly form

a part of the definition of virtue,' as the rule, the will of God, is not in its proper place; since 'the will of God is the ground and foundation of virtue, and the motive to virtue ought to have no place in the definition. Let us first see,' the writer properly observes, 'what virtue itself is;' and, after 'oft-resumed consideration,' he has ventured upon the following definition. 'Virtue is voluntary obedience to the will of God.' We are fully aware of the objections that may be logically made to Paley's definition; and as simplicity and clearness are to be aimed at in every science, we make no scruple in giving the preference to our author in point of precision. But though this definition be more accurate and simple, it by no means follows that the virtue thus defined is the same that has been discussed by all other moralists. The virtue described by one has often differed specifically from that of another; and the view of this subject presented to us by Locke clears up the difficulties by which it is encumbered, and at the same time reconciles us to the author's definition. Locke has very judiciously classed actions under three heads: as they are referred to the law of God, to the law of the state, and to the law of reputation and honour. Under the third head he has classed virtuous and vicious actions; and hence we see, at once, why virtue has been so very differently described under different systems. It has depended on the changeable opinions of men; and its standard has naturally varied with the degree of cultivation, improvement, and experience, in every society. If all the world were Christians, virtue and duty would coincide, and voluntary obedience to the will of God, as it is the greatest perfection of human nature, would be held also in the highest estimation.

It is a great point to define correctly; and, whether the definition before us be allowed or not, as most assuredly it will not be amidst some classes of society; if the propositions built upon it are well arranged, and lawfully derived, the one from the other, a complete whole may be presented, on which the mind will rest with satisfaction. Its excellence is seen on a comparison with other definitions; in which the author succeeds completely, in our opinion, in showing the reason of their failure, and justifies, with great acuteness, his own position:—'Virtue is voluntary obedience to the will of God: in other words, what God commands is right, and right because he commands it; what God forbids is wrong, and wrong because he forbids it.'

Having ascertained what virtue is, we come next to the rule of virtue. And conformity to the eternal differences of things, or to truth according to Wollaston and Clarke, being justly exploded, the imperfection of the ancient systems judiciously



pointed out, the criterion of virtue laid down by Paley is brought under examination. This criterion is general utility. The difficulty of ascertaining what will promote general utility is insurmountable; and the author, both from good authority as well as sound reasoning, shows clearly, that this general utility, even if it could be at all times ascertained, cannot be a safe guide to virtuous conduct. Having exploded this and other criteria, and proved that a criterion, or rule of virtue of universal application, is not to be discovered, he comes to this conclusion:

‘The result is, that, in order to act virtuously, we must always have in view obedience to the will of God; but that, in order to discover what his will is, with respect to any particular action, we are not confined to one mark or criterion of it, but are at liberty to make use of any of the methods, by which, as we conceive, it may be discovered with the greatest ease and certainty. Different men, according to their respective habits, and according to the nature of the case, may safely have recourse to the rule of general utility, conformity to truth or the eternal differences of things, the moral sense, or any other rule of similar tendency, as each may be of more convenient application, so long as it is, and is considered to be, expressive of the will of God. Even the same person, at different times, and on different occasions, may be permitted to say,—“This action is conformable to the natural differences of things; this is agreeable to truth; this has a tendency to general good; this is the result of my sense of right and wrong; and so on;” and may thence justly conclude, with respect to each of them, that it is agreeable to the will of God, and therefore a virtuous action. If he proceed to act under that persuasion, he acts virtuously; but, if I mistake not, where there is no reference, immediate or mediate, to the will of God, there, whatever may be the rule of action, and whatever may be the action, there is no virtue.’ p. 82.

This conclusion necessarily follows, from his own definition of virtue; and, in our progress towards it, occurs the following important remark, which we with pleasure transcribe.

‘In short, virtue and vice have a necessary relation to a state of discipline; to that state, in which the agents, by a series of particular actions, are gradually formed to a character either of virtue or of vice, of goodness or badness; after which, their actions become the natural, not to say necessary, effect of their respective characters. This idea, if I mistake not, opens to us the whole business of morality, and the design of the different situations, in which we are here placed, calculated, as they evidently are, to call

forth the different virtues into use, and to improve them into lasting habits.' P. 79.

From a note in the chapter on the rule of virtue, it seems that this work has been presented to the syndics of the press at Cambridge; and we are not at a loss to conjecture the reasons for its not being retained; nor can we disapprove the conduct of the syndics in returning it to its author. They have already published a work for the tutor of the present writer, in which it could not have been a pleasant sight to observe a note, intimating that the sentiments of the patrons of the work thus published did not concur; and they might well be apprehensive of danger, from the style and language of the disciple. This might have been avoided, probably, by a little more care on his part; and, if he wished for patronage, his chapter on the obligation to obtain the knowledge of virtue should have been differently modified. Must not many of them have been shocked by such an expression as this:—'I am of opinion, not only that there is no one certain method of discovering the will of God, but that it cannot, strictly speaking, be certainly discovered at all.' "What!" they would say, "is virtue a voluntary obedience to we know not what, and to what we cannot know?" Virtue and vice, then, what are they but mere names." Surely this is an improvement in morality which favours too much of modern philosophy, and cannot be recommended by us to the studious youth of the university. We felt exactly as, we suppose, the syndics did on reading this passage; for, coming upon us with such strength of affirmation, it engrossed, for a time, the whole of our attention, and we shut the book while we were collecting ourselves, under the impression made so suddenly on our feelings, and comparing in our own mind this passage with the reflexions in the preceding parts of the work. Accustomed, however, to the language of this school, we resumed our occupation, and, rather to our surprise, found that the very next passage softened down entirely the singularity of the preceding remark. 'In other words, I do not think that morality is matter of demonstration.' This leads our author into an inquiry, in which we think he gives several good reasons for differing from Locke, all of which would have been equally valid, and in place, if they had been introduced less violently, and without the appearance of an infidel maxim.

On the motive to virtue, our author shines to much greater advantage; and, in making some judicious distinctions between motive and principles, he combats, with great success, Paley's notion of obligations. His peculiar sentiments may be seen in the following passage.



‘ I do not hesitate to pronounce, that the end of virtue is the happiness of individuals. This happiness may consist in various particulars, but chiefly in the exaltation of character; and this exaltation is to be effected by the repetition of acts of obedience to the divine will, until a habit of obedience to that will is formed, and that likeness to God, of which the particular beings, from their nature and constitution, are capable, is perfected in them. This, if I mistake not, is the end of all human virtue, from the duty of Adam, in paradise, which consisted in the observance of a single precept, to the duty of persons in the most complicated situations of life. In the mean time, whatever is the character of men, at any stage of their progress towards perfection, there is a proper happiness belonging to it, the consideration of which is not to be neglected. It hence follows, that private happiness is the proper motive to virtue. For though, in fact, the end, which God designed in the actions of men, is not always the motive to the agent; yet we may safely affirm, that, when known, it ought to be so. That all motives are not inconsistent with the moral principle, will appear from considering the effect of motives in the production of any particular action. In a case of distress, we may afford relief from a sentiment of compassion, from a sense of duty, or from the expectation of reward. If we are led to afford relief merely from the sentiment of compassion, the action is not, strictly speaking, virtue; but something less or something more. For, if the sentiment of compassion, by which we are actuated, be the mere effect of the moral sense, as implanted by nature, the action resulting from it implies no volition, and is consequently deficient in an essential part of virtue. If it be the effect of that sense improved by repeated acts of virtue, so as to have become the habit of the mind, it is rather an expression of that godlike disposition, which it is the intention of virtue to produce, than a particular act of virtue.’ P. 141.

But here we come to a very difficult point, and the virtue of the ancients presents an obstacle not easily to be surmounted. According to our author's system, the heathens might have been virtuous; and he is in danger, not only of opposing Dr. Paley, but of running counter to the articles of the church. ‘ The truth is, Dr. Paley makes morality to depend too much on the credibility of the Christian revelation.’ We must separate then, it seems, the Christian religion from our morality; and, having done this, we are told that ‘ we have no authority for asserting that the grace, in the thirteenth article of our church, which is here supposed necessary to render actions pleasing to God, was not bestowed on many before the appearance of Christ on earth.’ To support this opinion, we are referred to the explanation given of the article by Dr. Hey, a reference so very suspicious, that we are naturally inclined to be more attentive to our author's lan-

guage, which, however consistent with Dr. Hey, appears to us to be entirely repugnant to the principles of the Reformation, and the language of the church articles.

In the last chapter is given a division of virtue, under three classes: our duties to God, to our neighbour, and ourselves; and each class is subdivided into three heads, consisting of duties, of thoughts, words, and action. In this part there is nothing peculiarly distinguishable; nor do we, from the specimen produced of Dr. Balguy's lectures, entertain such sanguine hopes as the author, that the publication of them will be very beneficial to the public. The chief peculiarity in the work is stated by the author himself in the conclusion of the whole.

'The peculiarity, therefore, of what I have attempted, consists in this, that, whereas others have admitted into their systems of morality, whether as the foundation, the rule, or the motive of virtue, obedience to the will of God, conformity to truth, conformity to the eternal fitness of things, the moral sense, regard to the good of mankind, regard to private happiness, &c. but have admitted one or more of these particulars separately, always to the disparagement, and generally to the exclusion, of any other, I have endeavoured to show, that there is not such an incompatibility between them as has been supposed; that the admission of some does not necessarily imply the exclusion of the rest; but that, when they have their proper place in the subject, they are all perfectly consistent with each other, and contribute their parts towards the formation of one harmonious whole.' P. 233.

To us, a very striking peculiarity occurs, from comparing the work with a sentiment of the author's, maintained in a note, which is to us not indeed very intelligible. 'I would not,' says the writer, 'altogether discourage speculation, but I cannot help thinking that it would be useful to put speculation under a greater check than it is under at present.' This is indeed a most extraordinary assertion in a book of this description. By what shackles is the author restrained himself? And if he admit of none in his own case, why then does he wish to shackle others? He has taken virtue for the subject of his speculations: he has pursued her to the utmost limit of his thoughts: he has bounded himself in his inquiry by no authorities, whether individual or collective; he brings all to the test of his own opinion, and pronounces with an authoritative *I*, as decisively as the most egotie philosopher. What is the nature of the check that he would impose upon speculation? We profess ourselves entirely at a loss to conjecture. To us there appears to be no restraint desirable. We wish that every Christian writer should keep himself within the li-



mits of scripture ; and, if he is a clergyman of the church of England, that he should confine his interpretation of scripture to the limits of the thirty-nine articles.

Our readers will see, then, that we do not approve entirely of the latitude taken in these speculations ; yet there are many parts of the work which we cannot too highly applaud. It is not written in a manner likely to recommend itself to young readers, nor in an ornamented and popular style. The investigation is dry and minute, and in several parts uninteresting. The author's definition of virtue is the best part of his book ; and when it is considered as the virtue of a Christian, we apprehend no danger in tracing it to its remotest connexions. The teachers of morality may derive many useful hints from this work, even while they make Paley's philosophy the basis of their system. The corrections suggested in the pages we have just perused will improve their lectures ; but the work itself is to be put into the hand of the teacher, not into that of the learner.

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*Memoirs relative to Egypt, written in that Country during the Campaigns of General Bonaparte, in the Years 1798 and 1799, by the learned and scientific Men who accompanied the French Expedition. 8vo. 8s. 6d. Boards. Phillips. 1800.*

WHATEVER opinion may be formed of the attempt, or whatsoever may be the result of the French expedition to Egypt, the uniting scientific philosophers to a conquering army deserves commendation. Had Aristotle followed the expedition of Alexander, what valuable additions might not have been made to the remarks of Arrian ? and had Genferic been accompanied by able observers, we should not at this time have remained in ignorance of many parts of Africa or Asia. That we reap so little benefit by this union of science and arms, for the present volume is neither peculiarly valuable nor interesting, may easily be accounted for. The din of arms is not favourable to speculative inquiries ; and while constantly engaged in repelling active force or guarding against treacherous assassination, the mind is seldom in a state to observe with coolness and precision. Urgent necessities feelingly asserted their claim, and the languor of disease repressed often the active energies of the intellect. Such must be the apologies for the defects of the present volume : we shall now more particularly attend to what it contains.

The formation of the Institute, and the history of its proceedings, need not delay us, except when connected with the progress of science, or where it contains remarks not after-

wards noticed. Of this kind are the following observations, for which, however, the author did not require the waters of the Nile.

‘ Citizen Berthollet read a memoir on the formation of ammoniac; he explained the nature of the precipitate that results from the dissolution of tin, in consequence of the mixture of the muriatic with the nitric acid. This precipitate is not, as has been hitherto supposed, an indissoluble oxyd of tin, but a combination of tin, highly oxydated with the ammoniac. The tin, between which and oxygene there is a great affinity, decomposes the nitric acid and the water, and then the azote and hydrogene unite together to produce the ammoniac. The last substance combines with the oxyd of tin, and forms the precipitate we have just mentioned.

‘ This explanation is supported by the following experiments:—the ammoniac is withdrawn from this precipitate by the action of heat and the admixture of lime. The dissolution of tin in the muriatic acid, even when impregnated with the oxygenated muriatic acid, does not then afford any precipitate; but this is formed the moment that a little ammoniac is poured in. The muriatic dissolution of tin, to which is added the oxygenated muriatic of potash, preserves it without being subject to turn thick, even when it is exposed to heat.

‘ It is highly important in the art of dyeing to be able to keep the dissolution of tin without its either getting foul, or the oxyd of tin settling at the bottom, by means of precipitation. It has been proposed that it should be prepared with the muriatic acid alone, and that the dyer should impregnate it with the oxygenated muriatic acid during each operation; but, instead of this embarrassing impregnation, which is attended with great uncertainty in respect to the proportions, citizen Berthollet proposes to add a determinate quantity of the oxygenated muriate of potash, by means of which, tin highly oxydated ceases to solicit the decomposition of water, and consequently the formation of ammoniac; so that the dissolution is thus preserved in an uniform state.’ P. 6.

M. Beauchamp delivered a narrative of his voyage from Constantinople to Trebifond, for the purpose of ascertaining the longitude of the latter city, in order to obtain the precise length of the Black Sea. The difference of longitude between Paris and Trebifond is not, as Bonne supposed,  $43^{\circ}$ , but  $37^{\circ} 18' 5''$  only, which subtracts more than 80 leagues from its supposed length.

The palm tree which produces the doûm is the cufiofera of Theophrastus. In the manufacture of Indigo the Egyptian artists bruise the plant after having macerated it an hour in water, by which the vegetable mucilage mixes with the fæcula and injures its colour. The destruction of the marble or granitic columns appears owing to the formation of muriatic



salts, which affects particularly the calcareous stone; but the changes in the granite are more probably owing to the alternate moisture and dryness, from the successive influence of the dews and hot sun. The proposed objects of inquiry are highly judicious and proper. We trust that the scientific assistants have had time and leisure to carry at least some of these into execution.

‘Extract of a Report delivered to the Institute, relative to the Manufacture of the Saltpetre and Gunpowder of the Country. By M. Andreossy.’

Egypt produces two of the ingredients of gunpowder in great perfection, charcoal prepared from the stalks of the lupin, and nitre, found with its alkaline basis in a fossil state. Sulphur only is imported. About 1400 weight of salt-petre is exported, and nearly as much gunpowder, the latter at the rate it was sold in France previous to the revolution. A description of a route from Cairo to Ssalehhyeh fills up (somewhat heterogeneously) the remainder of this article. The country described is from Cairo to Suez; and the view of this region, so little known, deserves our particular attention.

‘This route, which is that followed by the caravans, in their journey to Syria, astonishes the European on account of the fantastical appearances it exhibits: it seems to form the boundary between Egypt and the desert. The sands are always on your right, the cultivated lands constantly on your left; the human eye is bewildered in the extent of the first; it gladly reposes on the other. The more you advance, the more Egypt is covered with woods: the villages are scarcely distinguishable amidst the enormous masses of date trees. Large sycamores are not uncommon, and almost every where we meet with vast inclosures of acacia and citron trees. But it is necessary to prevent all illusion while depicting these groves; neither verdure, nor flowers, nor rivulets, embellish their neighbourhood. Trees, which are accompanied by so many charms in Europe, here insert their roots in an argillaceous soil, yawning with fissures, and every where evincing the aspect of the most hideous poverty.

‘If the eye should wish to fix itself on one side, on a more active vegetation, a little reflection destroys the momentary impression, for the outline of the desert is at the same time beheld making an incursion on the cultivated land. The hillocks destitute of cupolas exhibit only abandoned habitations, and at every step we meet with the traces of agriculture, nearly effaced by the sand, while we search in vain for a small portion of the arid border that has been restored to husbandry.

‘From the village of El-mardje may be distinguished the spot called El-khanqah, which is considered as one of the most important places in the country. Between these two villages is a

tufted grove; it occupies the summit of an ascent, that inclines gently towards the desert, and terminates at the famous lake Berket-el-bhadje (the lake of pilgrims). At present it is nothing more than a parched mass, surrounded by several rows of trees.

‘The hamlet which I have just described, appears to correspond with that which formerly contained the Pelusiatic branch; this was the most easterly channel of the Nile; it advanced towards the desert, and has probably disappeared in consequence of the overwhelming whirlwinds. The water formerly conveyed by it is no longer visible, while, at a short distance in its rear, canals still exist in the place of those which flowed towards the mouth of the Mendezian channel.’ p. 48.

Belbeys, in this tract, the ancient Bubastum, was once the bulwark of Egypt against Syria, an honour since transferred to El-Arish; but the journey in the latter part is not peculiarly interesting. Trees are planted in groups; and these insulated woods are called, by the Arabs, isles. The inhabitants are chiefly Bedouins, and the peasant seems to enjoy more independence and security than the inhabitants of Cairo and other towns: they seem beyond the reach of the tyranny of the Mamlukes, as they are at a distance from canals, the only mode of conveying their plunder.

‘Circular Letter, from M. Desgenettes, to the medical Men of the Army of the East, relative to a Plan for drawing up a Physico-Medical Topography of Egypt.’

M. Desgenettes gives very salutary advice to the medical practitioners attending the army, of which we find they have availed themselves. The plan is addressed to them, and would be of little service were we to detail it.

‘Report relative to Pompey’s Column. By M. Norry.’

The French philosophers raised themselves to the top of this column, following the method first employed by an English sailor, though executed in a less intrepid manner.

‘It is situated on a gentle eminence, and placed on a base, which the barbarians have undermined; a centre of one metre and twenty-eight centimetres (four feet six inches), in form of a square, serves as its sole support. This centre is formed of the fragment of an Egyptian monument, which appears to be of a silicious nature, and must have been brought to this place, as the hieroglyphic characters are reversed. On an attentive examination of the waste committed beneath the pedestal, it is perceived that the rubbish, being laid in heaps, has occasioned the column to lean twenty-one centimetres (eight inches); and it is undoubtedly to this cause that may be attributed a deep crevice of about four metres eighty-seven centimetres (fifteen feet) in length, at the lower part of the shaft.’ p. 71.

The pedestal is ten feet in height; the base (we suppose each side of the base is meant) five feet 6.3 inches; the shaft sixty



three feet 1.3 inches; the capital nine feet 10.6 inches; the diameter of the column diminishing from eight feet four inches to seven feet 2.8 inches near the astragal. The total height eighty-eight feet six inches. The pillar is of Theban granite. The capital is of the Corinthian order, but the proportions of the shaft approach rather the Ionic. The capital and the pedestal seem therefore to be comparatively modern, and the column, on some occasion, to have been re-erected.

‘ A Memoir relative to an Optical Phænomenon, known by the name of *Mirage*. By M. Gaspard Monge.’

The mirage, by sailors, is usually called a fog-bank, giving, in a misty atmosphere, the appearance of a bank or land. The present phænomenon is very different, consisting of the appearance of water surrounding objects on a distant horizon, when the sun has acquired a considerable altitude, and the intervening country is plain and hot. From this water the objects are indistinctly reflected. M. Monge gives a very laboured solution of the mirage on optical principles, which we cannot abridge, and which we suspect to be erroneous. For the solution, it requires only that the subjacent stratum should have different refractive powers from the atmosphere in general, suffering the rays, which fall on it in an angle, when they are commonly refracted, to be reflected. Without some alteration in this subjacent stratum of air, no optical explanations will succeed. A second image of an object inverted, placed vertically over the first, has been often noticed and explained; and the double rainbow, forming, by the reflected image of the sun from water, two other bows, is not without an example. The explanation is not difficult.

‘ Observations on the Wing of the Ostrich. By M. Geoffroy.’

As the ostrich connects the quadruped with the bird, its œconomy becomes of importance, and, in the peculiar organs which form this connexion, has not been properly explained. In the structure of its wing, the muscles have not the bulk or length of those of birds, nor have they the same advantageous attachment by means of the brisket, or a proportionally extended sternum. The air vessels are reduced both in number and extent, and the merry-thought, though it exists, is rendered useless by a division at the centre. The structure of the feathers is well known not to be adapted for flight.

‘ Although useless in the present case, those rudiments of the merry-thought have not been suppressed, because nature never proceeds by rapid strides, and always leaves the vestiges of an organ, even when it is superfluous, provided this organ has acted an important part in the other species of the same family. Thus the vestiges of the wing of the cassiowary are to be found beneath the skin that covers the sides; thus, also, at the internal angle of the

human eye, there is a swelling of the skin which we recognise as the rudiments of the nictant membrane, with which many quadrupeds and birds are provided.' P. 97.

'Observations on the Arabian Horses of the Desert.'

We do not perceive, in these remarks, any valuable addition to our knowledge of this subject, supplied by various travellers of the East; at least to knowledge on the accuracy of which we can depend, or what we could, with propriety, enlarge on.

'Account of the prevailing Ophthalmia of Egypt, by M. Bruant.'

This article is written in consequence of the recommendation, and from the plan, of M. Desgenettes. Besides the endemic ophthalmia, from sand, dust, or acrid vapours, which is violent and painful, often terminating in ulcers on the cornea and loss of sight, there is another kind arising from bilious acrimony in the stomach and bowels; and a third, chiefly spasmodic, more strictly perhaps from irritability. There is nothing peculiarly new or valuable in the methods recommended for treating it.

'Extract of a Letter from Adjutant-General Julien.'

Relates to a form of making oaths in Egypt, and the author observes, that many Egyptian customs illustrate circumstances in sacred history, which have been considered 'as supernatural, because only extravagant.'

'Description of a new Species of *Nymphæa*. By M. Savigny.'

The beauty of the *white* water lily, the *nymphæa* lotus, has attracted the attention of naturalists and observers, and the *blue* has probably been considered as a variety only. Our author considers it as a distinct species, differing specifically from the *nymphæa* lotus in its leaves and anthers. The former is characterised 'foliis dentatis;' the latter, 'foliis repandis;' the *nymphæa* lotus, 'antheris apice simplicibus;' the *nymphæa* cœrulea 'antheris apice subulato-petaloideis.'

'Remarks on the Topography of Menouf in the Delta. By M. Carrie.'

This is another part of M. Desgenettes' plan; but such minute circumstances cannot be abridged, and offer nothing interesting to the general reader.

'An Arabian Ode on the Conquest of Egypt. Translated from the Original. By M. J. J. Marcel.'

The following general remarks on Arabian poetry merit our attention.

'Arabian literature was in its earlier age simple and divested of ornament; the language partook of the rude manners of the savage state, and the people among whom it originated; but at the same time, in proportion as the Arabs were in a state more approaching



to that of nature, their thoughts were stronger and more energetic, their style richer in ideas than words, and their expressions loaded with metaphors which often appeared exaggerated, because they were not familiar with those gradations and shades which cultivated nations have introduced in painting their ideas. The language afterwards became polished, and freed from its rudeness at the time when the conquering Arabs made themselves acquainted with Greek literature. By forming their style on the model of the excellent works in this language, and translating them in their own, they purified their taste and refined their native tongue.

‘However, even at this period the imitation of the Greek poetry by the Arabian authors was not servile: in receiving a spirit of order and regularity from the Greeks, the poetry of the Arabs has preserved its original tone, and that characteristic shade of difference which distinguishes it from that of every other nation. Its demeanour is entirely its own, it preserves its own manner of thought, of expression, of arrangement of ideas.’ P. 136.

*Ex pede Herculem!*

Of the ode itself we shall copy the three first stanzas.

‘Transcript of the Arabian ode, conformably to the harmonic alphabet of M. L——s.

‘At length the dawn of happiness breaks upon us; the time destined by God has arrived; an atmosphere of felicity surrounds us; the resplendent star of victory which guides the French warriors has shed upon us its dazzling light; fame and renown go before them; fortune and honour accompany them.

‘The chief who marches at their head, is impetuous and terrible; his name terrifies kings; princes bow their haughty heads before the invincible Bonaparte, the lion of battles; his courage sways irrevocable destiny, and the heavens of glory are prostrate before him,

‘All must yield to his might! Woe to whoever lifts up against him the standard of war! To declare enmity to him is to bring on inevitable ruin: he humbles before him the mighty who resist him, but his generosity to vanquished nations is a sea that knows no bounds.’ P. 140.

‘Report of the Commissioners charged with the Examination of a Monument near the great Aqueduct of Cairo. By M. Denon.’

These remains are not of importance. The building is comparatively modern, from some ancient ruins defaced and disfigured by the tasteless repairs of later architects.

‘Observations on the Colour of the Sea. By M. Costaz.’

The colour of the sea is blue, and from the shore appears green, only from the yellow sand at the bottom. The blue is of the indigo hue, rendered lighter by the mixture of the white light of the sun, as it rises higher or is more intense.

‘Plans for Schools of Design, and an Agricultural Establishment in Egypt; by M. Dutertre and M. Neftoux,’

Offer nothing of importance to the English reader.

‘Extract of Observations by M. Ceresole, Physician in Ordinary to the Army, during a Journey along the Western Banks of the Nile, from Cairo to Siout.’

These minuter traits of Egyptian manners and constitution are not uninteresting to the curious inquirer, but are incapable of analysis, and will not appear of importance even in an extract.

‘An Attempt to translate a Fragment of the Koran into Verse. By M. Marcel.’

‘On the Dyeing of Cotton and Flax, by Means of the Carthamus.’

The Egyptian method of dyeing cotton with the carthamus is more important, as the European dyers find it difficult to impart to cotton a sufficiently rich colour. The difference between theirs and the European method consists in immersing the cotton in a *hard* water, grinding the carthamus with the alkali by means of a mill-stone instead of a single mixture, and the bath is a little heated. The colour, by this method, is very superb, but does not resist the action of soap, yet a slight action of this alkaline substance may be in some degree counteracted by afterwards immersing the cotton in the juice of citron, though it has then somewhat of a lilac hue. The sun weakens the colour without destroying it.

‘Memoir relative to the Lake Menzaleh, By Andreoffy, General of Artillery.’

The mouths of the Nile abound with lakes; and, though the delta is gained from the sea, these appear to be of posterior formation, and to have been produced by a subsequent inundation of the river. To comprehend the formation of this lake, situated between the Pelusian and the Phanitic branch, or that of Damietta, we must remark, that the interclosed space once contained at least two other mouths of the Nile, the Mendesian and Tanitic; but the water, having been drained by the canals above in part from their branches, they were no longer able to oppose the incroaching sea, were consequently repressed by it and overwhelmed the adjoining land. This is proved by the soundings, the direction of the islands, &c. which are now inhabited by a peculiar race. We shall transcribe our author’s description of the islanders, as it serves to show what changes are effected in the same men by modes of life essentially different.

‘The Menzaleh abounds in fish; the entrance of the mouth is frequented by porpoises. We saw but few birds, but there are many in such of the marshes along the sea as had been abandoned by the waters,



‘ The lake is navigated by means of sails, oars, and poles; a contrary wind, provided it be strong, renders the passage twice or thrice as long as it would otherwise be. They anchor by means of two poles, which they easily stick in the mud, one at each end of the vessel. The fishing boats are nearly of the same form as those on the Nile; that is to say, the prow is about seven decimeters more elevated than the poop. In the former, the stern also dips more into the water; this affords a greater degree of facility to the fisherman, who stands on the deck on purpose to hand, to throw, and to draw up his net.

‘ When the inhabitants of Matharyeh intend to fish at a distance from their own isles, they take on board a quantity of fresh water in large jars, which are tied to the foot of the masts of their gerges; each germe carries one.

‘ The fishermen of Matharyeh appear to form a separate class. As they prohibit their neighbours from enjoying the advantages of the lake, they have but little communication with them. Nearly always naked, generally employed on the water, and occupied continually in a laborious calling, they are strong, vigorous, and determined. They possess fine figures, but their aspect is savage; their skin is burnt with the sun, and their beard, which is both black and harsh, renders their appearance still more hideous. In presence of their enemies, they utter a thousand barbarous cries, accompanied with a most furious howl; they at the same time strike a kind of tambourin, the decks of their boats, or any thing that will occasion a noise; they apply the buccina to their mouths, and make it conct utter the famous rouhh; “if we were militia,” exclaimed our volunteers, “this noise would affright us, and we should jump into the water.” It is thus that the French soldier on every occasion preserves his gaiety, and by means of some merry-saying, either prevents the tedium of life, or banishes every idea of danger.’  
P. 196.

The following observations also deserve notice: it is well known, that modern geographers often differ to which quarter of the world Egypt belongs.

‘ Upon a proper examination of the isthmus which divides the Red Sea from the Mediterranean, it will be seen that mount Mokatham and mount Casius (Louga) are the promontories of that sea of sand; and the point which almost insensibly unites them (scarcely perceived by the eye, but which nevertheless exists in nature) marks the separation of the gulph of Soues (Suez) from that of Gaza. Thus, topographically speaking, the Nile rather belongs to Africa than to Asia. The Nile running at the back of the mountains on the side of Africa, should have its course towards the west; since it is known that the waters of a river are subject to two declinations, the one in the direction of their length, and the other depending on the general topography of the country, which

latter determines the principal current of this river, by more particularly affecting that of the two shores, which are contrary to the general declivity of the country.

When the principal current meets with a counter-current, as happens in the Rhone, which is supplied from the mountains of the ci-devant Vivarais, it is not then so easy to form canals which originate from the coast; but at the same time no bursting of the banks need be dreaded; but the contrary takes place in different circumstances. Nevertheless there is nothing to prevent the direction of a river from being changed by appropriate works.

What we have already said appears to be confirmed in Egypt. The works of the canal of Youçef, of the lake Mœris, and those of the pier, which an ancient king of Egypt caused to be built, in order to turn aside, upon the right bank, the river which runs among the little hills of Lybia, and by that means struck with sterility all the eastern part of the Delta.' P. 208.

It is a just observation, and deserves particular notice, that where a river is banked, and of course its deposits limited, the bed of that river will in time rise above the adjacent country, though that country was originally formed by the depositions of the river, when flowing unrestrained. This is at present the case with the Po. The draining of the lake Menzaleh must depend on deepening the Tanitic and Mendesian branches, thus giving a greater momentum to their streams, which must be increased by deriving a portion of the waters of the Phanitic branch into them, while the momentum of the sea is checked by proper flood-gates. The minuter details of the rest of this memoir, which, though ably, is harshly and obscurely written, imperfectly translated, and incorrectly printed, need not detain us. The chart annexed differs considerably from that of D'Anville. We could have wished to have followed the author more minutely, for it is classic ground, and it is an interesting task to retread the steps of Alexander and Pompey.

'Memoir on a Journey, made in the end of Frimaire (about the middle of December), on the Tanitic Branch of the Nile. By M. Malus.'

MM. Fevre and Malus went from Cairo, on the canal of Moez, to lake Menzaleh. They think that this was truly the Tanitic branch, and the shores were once decorated with magnificent buildings and cultivated by a numerous population. The ruins of the former are every where observable. As this canal is navigable for eight months of the year for large jermes, our author thinks the route preferable to that by Damietta.

'Particulars concerning the Valley of the Natron Lakes, and that of the old Bed of the River. By General Andreossi.'

As we have followed M. Sonnini in his journey to the



natron lakes, it will be less necessary to describe them minutely, or to point out the variation in the different narratives. The bahhar-bela-me is the most astonishing circumstance of the whole Egyptian system. It seems at least probable, as Herodotus has asserted, that the present bed of the Nile is the work of art, and that, from the lake Mœris, the river once ran to the west of its present course, through the hollow now left waterless. From our author's observations, and the remarks of other travellers, it is evident that this was once the course of a river communicating with the sea, and the traces of this former course may be discovered in a direction north-east from the sea, till it reaches the present bed of the Nile, nearly at the lake just mentioned. The natron lakes contain sea-salt, carbonat of soda, and sulphat of soda. The proportions of the two former are different, even in the immediate vicinity of each other, which appears to be owing to the salt originally being sea salt, and having been decomposed by the air and the assistance of a calcareous soil. Where it rests on clay, the salt is neutral, and in the lakes which lie on flint there is no salt of any kind. It is decomposed also, we have said, by the air, for the rushes are covered by crystallised salt, which is carbonat of soda, the dissolved salt rising through the lower crystals by capillary attraction. The red hue in some of the salts is from extraneous matter. M. Berthollet recommends purifying the natron before it is exported; for, as salt is often brought from these lakes with little distinction, the commerce may be injured by the large proportion of sea-salt sometimes mixed; and from the different solubility of sea-salt and natron, the separation will not be very difficult. The natural productions of this valley are not very important. The progress of the sands is from west to east, but our author thinks that they will not reach the Nile, as has been apprehended, though they may ultimately meet the river, as it gains on the western bank.

The Djeouabys are a hospitable shepherd race, who annually frequent the natron lakes, and encamp there every winter with their flocks. They are merely shepherds, of mild manners, and inoffensive in their conduct. The manners of the Arabs of the desert are described at length, but offer nothing new.

‘Observations on the Natron, By M. Berthollet,’

We have anticipated in our account of the former article.

‘Observations on the dyeing Properties of the Hhennê. By MM. Descorils and Berthollet.’

Of the hhennê we have lately spoken. It is of the family of falicaria, and abounds in colouring matter, which may be employed in dyeing wool. Alone, it affords a permanent fawn colour, which, by means of alum and sulphat of iron,

may be made to yield different shades of brown, valuable for their variety, cheapness, and permanency.

‘Endiometrical Observations. By M. Berthollet.’

These are valuable remarks, but it was not necessary to drink of the waters of the Nile to have produced them. The endiometers which our author prefers, are liquid alkaline sulphuric acid or phosphorus. The former requires a long time to have its full effect, but the latter is quicker, though the remainder is increased about  $\frac{1}{40}$  of its bulk by a solution of the phosphorus in the remaining azotic gas. This increase is constant, so that the accuracy of the experiment is not affected. By these trials, the air at Cairo appears not to be worse than that of Paris, containing about .22 of oxygen.

‘Observations on certain Processes for correcting the Defects of particular Kinds of Steel and Cast Iron. By M. Leon le Vavasseur.’

These observations are highly valuable, though we can scarcely abridge them with advantage. We shall only remark that hot short iron is supposed to owe its peculiar qualities to a mixture of some other metal.

‘It has been thought to be arsenic or zinc; I rather am inclined to think that copper also has a share in producing this effect. The ore of the mines of Alevard, which supply the smelting furnaces, and furnish metal for all the forges in the department of Isere, often contains grey copper ore. There is likewise found another copper ore, called marcasite, which is carefully rejected, because it makes the metal very bad, and difficult to work.’

‘I believe I have read in Jars, that a slight addition of copper gave more body to the iron. The different degree of fusibility of these two metals occasions the difficulty which is experienced in attempting to forge this iron at the usual degree of heat.’

If the alloy, whatever it be, enter into fusion before the iron, the union between the parts ceases, and the bar flies under the hammer. If the heat is so great as to soften the most refractory of the two metals, they will remain in union, and may be worked without risk: as soon, however, as the temperature is lowered, the incohesion recommences, and it is necessary to wait till the mass is become cold before it can be safely wrought, such are the circumstances that require attention in the working of hot-short iron. The effect of the high heat to which it is necessary to expose this kind of iron is obviously not the volatilisation of the alloy; if this was the case, the iron, after the volatilisation of that which rendered it hot-short, would become pure: but, on the contrary, hot-short iron always preserves its peculiar properties, and every time that it is worked the above precautions are absolutely necessary.’ P. 335.

‘Report on the Oases. M. Ripault presented to the Insti-



tute, a Memoir, intitled, "Researches on the Oases;" and M. Fourier read the Report of the Commissioners appointed to examine that Memoir.

The Oases are fertile spots in the midst of the desert. The Oasis Magna is in  $26^{\circ} 30'$ , and the two others between 29 and 30 degrees. They are marked by Mr. Browne, in his map; and the third Oasis, at Siwa, is particularly described by that accurate traveller. The present is but a meagre analysis of M. Ripault's memoir, which must be very interesting if published at length.

'Remarks on the Use of Oil in the Plague. By M. Defgenettes.'

All the novelty in this memoir consists in an account of the success of oily frictions. The oil porters in Egypt and the tallow-chandlers in London, are said to have escaped the disease. Dr. Mitchell contends that the tallow-chandlers in America were equally exempted from the attacks of the yellow fever.

'Report of the Observations made to determine the Geographical Position of Alexandria, and the Direction of the Magnetic Needle. By M. Nouet.'

The longitude of the Pharos of Alexandria was found, by the watch, to be  $1^{\text{h}} 50' 17\frac{1}{2}''$ ; by astronomical observations  $1^{\text{h}} 50' 46''$ ; the latitude  $31^{\circ} 13' 5''$ . The azimuth of the same spot was  $12^{\circ} 49' 33''$  west. In examining the dip of the needle, we find the mean time in which the arches were described to be about  $31''$ . The mean of the dip, when the face of the limb was towards the east, was  $47^{\circ} 30'$ ; when towards the west,  $48^{\circ} 50'$ .

'Analysis of the Slime of the Nile. By M. Regnault.'

Since the modern practice of watering ground has been general, we begin to doubt of any peculiar merit in the slime of the Nile. It was, however, an object deserving attention, though the result is not particularly striking. The *solid* contents of one hundred parts of the slime, consists of nine of carbon, six of oxyd of iron, four of silex, four of carbonat of magnesia, eighteen of carbonat of lime, and forty-eight of alumine. The proportions of silex and alumine vary, according to the distance from the bed of the river, the latter containing the largest quantity of sand, while, at a great distance, the clay is almost wholly pure. It is justly remarked, that, at different distances, clay fitted for all the varieties of porcelain may probably be procured.

'Remarks on the Management and Produce of the Land, in the Province of Damietta. By M. Girard.'

This article we cannot abridge. The rice produces about eighteen and wheat about four for one. Flax appears a much more valuable object of cultivation.

'Observations on the Fountain of Moses. By M. Monge.'

The fountains of Moses are situated near Suez; and, though the water is brackish, it is palatable and wholesome. The humidity round the fountains nourishes herbage, which arrests the sand, and gradually accumulates hillocks. When the weight is superior to that which presses on, and raises the water, the fountain becomes dry, and other springs burst out. The principal spring is, from this cause, now dry, and the water seems never to rise above forty feet. As this fountain was probably the chief watering place for ships in the Red Sea, there seems to have been a manufactory of jars in its neighbourhood for the conveyance of the fluid.

‘Extracts from the Geography of Abd-er-rashid El-Bakouy, on the Description of Egypt. By M. Marcel.’

‘Discourse of M. Denon, to be read at the Institute of Cairo, on his Return from Upper Egypt.’

These articles furnish little novelty. M. Denon accompanied the army in Upper Egypt, but his discourse is as rapid as the motions of the troops.

*The Works of Robert Burns. (Continued from Vol. XXIX.  
p. 409. New Arr.)*

BURNS arrived in Edinburgh in the month of November, 1786. His reception in the capital of Scotland was highly flattering. The literary and the fashionable world united in testifying their admiration of his talents. Among those who cherished the rustic bard by their countenance and support are enrolled the respectable names of the late Dr. Robertson, Dr. Blair, Dr. Gregory, Mr. Mackenzie, Mr. Frazer Tytler, and though last, not the least in well-earned fame, Mr. Dugald Stewart.

Though the society of these excellent characters must have tended to enlarge the sphere of Burns's knowledge, and to cultivate his taste, the benefit which he derived from this signal advantage was unfortunately more than counterbalanced by the intemperate indulgences into which he was betrayed by the thoughtless and dissipated, who deemed the participation of the luxuries of the table a sufficient recompense for the company of a man of genius. Burns was naturally prone to excess in festive indulgences; and the unceasing round of dissipation to which he was introduced in the gay circles of the Scottish metropolis, gave still more seductive charms to those intemperate pleasures, whose less-refined allurements had too frequently overpowered his virtuous resolutions. They were certainly not very considerate friends of the future exciseman who gave him a relish for the gilded vices of genteel life.

In a pecuniary point of view, Burns turned his journey to



Edinburgh to good account. He took advantage of the rising tide of popular favour to publish a new edition of his poems, the profits of which enabled him, as his biographer says, 'not only to partake of the pleasures of Edinburgh, but to gratify a desire he had long entertained of visiting those parts of his native country most attractive by their beauty or their grandeur.' Accordingly he set out on the 6th of May, 1787, on a tour through that part of the country which is washed by the Tweed, which may be justly denominated the classic ground of Scotland. Having spent three weeks in this excursion, he visited Northumberland, and returned by way of Carlisle and Dumfries to his humble dwelling at Mossgiel.

'It will easily be conceived (says Dr. Currie) with what pleasure and pride he was received by his mother, his brothers, and sisters. He had left them poor, and comparatively friendless; he returned to them high in public estimation, and easy in his circumstances. He returned to them unchanged in his ardent affections, and ready to share with them, to the uttermost farthing, the pittance that fortune had bestowed.' Vol. i. p. 167.

After a short residence with his relations he again proceeded to Edinburgh, whence he immediately set out on a journey to the Highlands. From the Highlands he returned to Ayrshire, where he spent the month of July. In August he again visited the metropolis, where, after two more excursions, the one through Stirlingshire and Clackmannanshire, the other into the Highlands, he fixed his residence during the winter of 1787-8, eagerly renewing his intercourse with the learned and the dissipated. Dr. Currie has recorded the most interesting occurrences which happened during these various peregrinations of the bard; but as they are not fit subjects for abridgment, we must refer such of our readers as wish to trace the footsteps of native genius, to the work itself.

In the month of February, 1788, Burns, upon settling his accounts with his publisher Mr. Creech, found himself master of nearly five hundred pounds. Two hundred pounds of this sum he advanced to his brother Gilbert, who had taken upon himself the support of their aged mother. With the remainder he determined to establish himself in a farm. He also looked forward to the possibility of increasing his income by the emoluments of an exciseman's office, which liberal encouragement he had been led to expect from the munificent patronage of Caledonian aristocracy. Exhilarated by these bright prospects, 'his generous heart,' says his biographer, 'turned to the object of his most ardent attachment, and, listening to no considerations but those of honour and affection, he joined with her in a public declaration of marriage, thus legalising their union, and rendering it permanent for life.'

After quoting an interesting extract from Burns's commonplace book, which gives a detail of his views and resolutions at the period of his marriage, Dr. Currie thus proceeds.

‘ Under the impulse of these reflections, Burns immediately engaged in rebuilding the dwelling-house on his farm, which, in the state he found it, was inadequate to the accommodation of his family. On this occasion he himself resumed at times the occupation of a labourer, and found neither his strength nor his skill impaired. Pleased with surveying the grounds he was about to cultivate, and with the rearing of a building that should give shelter to his wife and children, and, as he fondly hoped, to his own grey hairs, sentiments of independence buoyed up his mind, pictures of domestic content and peace rose on his imagination; and a few days passed away, as he himself informs us, the most tranquil, if not the happiest, which he had ever experienced.’ Vol. i. p. 196.

But, alas! the airy visions of future happiness were soon dissipated. With an eye at once gifted with the penetration of philosophy, and suffused with the tear of sensibility, has the biographer of Burns investigated the progress of his imprudences and of his misfortunes. May the ardent sons of genius profit by the melancholy tale—*Felix quem faciunt aliena pericula cautum.*

At the time when Burns entered upon his farm at Ellisland, Mrs. Burns was obliged by her situation (being near the time of her delivery) to remain in Ayrshire.

‘ It is to be lamented (says Dr. Currie) that at this critical period of his life, our poet was without the society of his wife and children. A great change had taken place in his situation; his old habits were broken; and the new circumstances in which he was placed were calculated to give a new direction to his thoughts and conduct. But his application to the cares and labours of his farm was interrupted by several visits to his family in Ayrshire; and as the distance was too great for a single day's journey, he generally spent a night at an inn on the road. On such occasions he sometimes fell into company, and forgot the resolutions he had formed. In a little while temptation assailed him nearer home.

‘ His fame naturally drew upon him the attention of his neighbours, and he soon formed a general acquaintance in the district in which he lived. The public voice had now pronounced on the subject of his talents; the reception he had met with in Edinburgh had given him the currency which fashion bestows; he had surmounted the prejudices arising from his humble birth; and he was received at the table of the gentlemen of Nithsdale with welcome, with kindness, and even with respect. Their social parties too often seduced him from his rustic labours and his rustic fare, overthrew the unsteady fabric of his resolutions, and inflamed those propensities which temperance might have weakened, and prudence



ultimately suppressed. It was not long, therefore, before Burns began to view his farm with dislike and despondence, if not with disgust.

‘Unfortunately he had for several years looked to an office in the excise as a certain means of livelihood, should his other expectations fail. As has already been mentioned, he had been recommended to the board of excise, and had received the instruction necessary for such a situation. He now applied to be employed; and, by the interest of Mr. Graham of Fintry, was appointed exciseman, or, as it is vulgarly called, gauger, of the district in which he lived. His farm was after this, in a great measure, abandoned to servants, while he betook himself to the duties of his new appointment.’  
Vol. i. p. 197.

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“The consequences may be easily imagined. Notwithstanding the uniform prudence and good management of Mrs. Burns, and though his rent was moderate and reasonable, our poet found it convenient, if not necessary, to resign his farm to Mr. Miller, after having occupied it three years and a half. His office in the excise had originally produced about fifty pounds per annum. Having acquitted himself to the satisfaction of the board, he had been appointed to a new district, the emoluments of which rose to about seventy pounds per annum. Hoping to support himself and his family on this humble income till promotion should reach him, he disposed of his stock and of his crop on Ellisland by public auction, and removed to a small house which he had taken in Dumfries, about the end of the year 1791.

‘Hitherto Burns, though addicted to excess in social parties, had abstained from the habitual use of strong liquors, and his constitution had not suffered any permanent injury from the irregularities of his conduct. In Dumfries, temptations to the sin that so easily beset him, continually presented themselves; and his irregularities grew by degrees into habits. These temptations unhappily occurred during his engagements in the business of his office, as well as during his hours of relaxation; and though he clearly foresaw the consequence of yielding to them, his appetites and sensations, which could not pervert the dictates of his judgement, finally triumphed over the powers of his will. Yet this victory was not obtained without many obstinate struggles, and at times temperance and virtue seemed to have obtained the mastery. Besides his engagements in the excise, and the society into which they led, many circumstances contributed to the melancholy fate of Burns. His great celebrity made him an object of interest and curiosity to strangers, and few persons of cultivated minds passed through Dumfries without attempting to see our poet, and to enjoy the pleasure of his conversation. As he could not receive them under his own humble roof, these interviews passed at the inns of the town, and often terminated in those excesses which Burns sometimes provoked, and

was seldom able to resist. And among the inhabitants of Dumfries, and its vicinity, there were never wanting persons to share his social pleasures; to lead or accompany him to the tavern; to partake in the wildest sallies of his wit; to witness the strength and the degradation of his genius.

‘Still, however, he cultivated the society of persons of taste and of respectability, and in their company could impose on himself the restraints of temperance and decorum. Nor was his muse dormant. In the four years which he lived in Dumfries, he produced many of his beautiful lyrics, though it does not appear that he attempted any poem of considerable length.’ Vol. i. P. 204.

Though the tide of ministerial bounty has certainly in modern times flowed into Scotland with no scanty stream, yet we have found that the patronage extended to the most energetic of her sons was limited to the paltry situation of a gauger. How indignant must be the feelings of every admirer of genius on being apprised that even this vulgar boon was clogged with an implied stipulation, that the acceptor, whose mind was qualified and delighted to range through the widest field of intellectual discussion, should not presume to differ in politics from the ruling powers. And that this was the case is evinced by the following narrative.

‘Burns had entertained hopes of promotion in the excise; but circumstances occurred which retarded their fulfilment, and which in his own mind destroyed all expectation of their being ever fulfilled. The extraordinary events which ushered in the revolution of France, interested the feelings, and excited the hopes of men in every corner of Europe. Prejudice and tyranny seemed about to disappear from among men, and the day-star of reason to rise upon a benighted world. In the dawn of this beautiful morning the genius of French freedom appeared on our southern horizon with the countenance of an angel, but speedily assumed the features of a dæmon, and vanished in a shower of blood.

‘Though previously a jacobite and a cavalier, Burns had shared in the original hopes entertained of this astonishing revolution by ardent and benevolent minds. The novelty and the hazard of the attempt meditated by the first or Constituent Assembly, served rather, it is probable, to recommend it to his daring temper; and the unfettered scope proposed to be given to every kind of talents, was doubtless gratifying to the feelings of conscious but indignant genius. Burns foresaw not the mighty ruin that was to be the immediate consequence of an enterprise, which, on its commencement, promised so much happiness to the human race. And even after the career of guilt and of blood commenced, he could not immediately, it may be presumed, withdraw his partial gaze from a people who had so lately breathed the sentiments of universal peace and benignity, or obliterate in his bosom the pictures of hope and



of happiness to which those sentiments had given birth. Under these impressions, he did not always conduct himself with the circumspection and prudence which his dependent situation seemed to demand. He engaged indeed in no popular associations, so common at the time of which we speak; but in company he did not conceal his opinions of public measures, or of the reforms required in the practice of our government: and sometimes, in his social and unguarded moments, he uttered them with a wild and unjustifiable vehemence. Information of this was given to the board of excise, with the exaggerations so general in such cases. A superior officer in that department was authorised to inquire into his conduct. Burns defended himself in a letter addressed to one of the Board, written with great independence of spirit, and with more than his accustomed eloquence. The officer appointed to inquire into his conduct gave a favourable report. His steady friend, Mr. Graham of Fintry, interposed his good offices in his behalf; and the imprudent gauger was suffered to retain his situation, but given to understand that his promotion was deferred, and must depend on his future behaviour.

This circumstance made a deep impression on the mind of Burns. Fame exaggerated his misconduct, and represented him as actually dismissed from his office. And this report induced a gentleman of much respectability to propose a subscription in his favour. The offer was refused by our poet in a letter of great elevation of sentiment, in which he gives an account of the whole of this transaction, and defends himself from the imputation of disloyal sentiments on the one hand, and on the other from the charge of having made submissions, for the sake of his office, unworthy of his character.

"The partiality of my countrymen," he observes, "has brought me forward as a man of genius, and has given me a character to support. In the poet I have avowed manly and independent sentiments, which I hope have been found in the man. Reasons of no less weight than the support of a wife and children have pointed out my present occupation as the only eligible line of life within my reach. Still my honest fame is my dearest concern, and a thousand times have I trembled at the idea of the degrading epithets that malice or misrepresentation may affix to my name. Often in blasting anticipation have I listened to some future hackney scribbler, with the heavy malice of savage stupidity, exultingly asserting that Burns, notwithstanding the *fanfaronade* of independence to be found in his works, and after having been held up to public view, and to public estimation, as a man of some genius, yet, quite destitute of resources within himself to support his borrowed dignity, dwindled into a paltry exciseman, and slunk out the rest of his insignificant existence in the meanest of pursuits, and among the lowest of mankind.

"In your illustrious hands, Sir, permit me to lodge my strong

disavowal and defiance of such slanderous falsehoods. Burns was a poor man from his birth, and an exciseman by necessity: but—*I will say it!* the sterling of his honest worth poverty could not debase, and his independent British spirit oppression might bend, but could not subdue.

It was one of the last acts of his life to copy this letter into his book of manuscripts, accompanied by some additional remarks on the same subject. It is not surprising, that, at a season of universal alarm for the safety of the constitution, the indiscreet expressions of a man so powerful as Burns should have attracted notice. The times certainly required extraordinary vigilance in those entrusted with the administration of the government, and to ensure the safety of the constitution was doubtless their first duty. Yet generous minds will lament that their measures of precaution should have robbed the imagination of our poet of the last prop on which his hopes of independence rested, and, by embittering his peace, have aggravated those excesses which were soon to conduct him to an untimely grave. Vol. i. P. 213.

The reader must be wholly devoid of a discerning taste who is not sensible of the manly spirit diffused through this epistle of the indignant bard, and of the elegant and affecting style in which the unhappy transaction is narrated by his biographer.

Within a short period after this investigation of his political conduct, the mighty spirit of Burns ceased to give umbrage to the jealousy of ministerial underlings. From October, 1795, to the January following, an accidental complaint confined him to the house. When he was at length able to go abroad, his habitual imprudence exposed him to a new accession of distemper. After struggling with a complication of disorders during the spring, he determined, in the summer of 1796, to try the effect of sea-bathing. From this he derived no benefit, and when brought back to his own house in Dumfries, on the 18th of July, he was no longer able to stand upright. On the 22d of the same month the sufferings of this great but ill-fated genius were terminated, and a life was closed, in which virtue and passion had been at perpetual variance.

We are confident that we shall merit the thanks of our readers by laying before them Dr. Currie's discriminative character of Burns.

Burns, as has already been mentioned, was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed, and his countenance uncommonly interesting and expressive. His mode of



dressings, which was often slovenly, and a certain fulness and bend in his shoulders, characteristic of his original profession, disguised in some degree the natural symmetry and elegance of his form. The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view, his physiognomy had a certain air of coarseness, mingled however with an expression of deep penetration, and of calm thoughtfulness, approaching to melancholy. There appeared in his first manner and address perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which, however, bespoke a mind conscious of superior talents. Strangers that supposed themselves approaching an Ayrshire peasant, who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness, and of repelling intrusion. But though jealous of the respect due to himself, Burns never enforced it where he saw it was willingly paid; and though inaccessible to the approaches of pride, he was open to every advance of kindness and of benevolence. His dark and haughty countenance easily relaxed into a look of good-will, of pity, or of tenderness; and as the various emotions succeeded each other in his mind, assumed with equal ease the expression of the broadest humour, of the most extravagant mirth, of the deepest melancholy, or of the most sublime emotion. The tones of his voice happily corresponded with the expression of his features, and with the feelings of his mind. When to these endowments are added a rapid and distinct apprehension, a most powerful understanding, and a happy command of language—of strength as well as brilliancy of expression—we shall be able to account for the extraordinary attractions of his conversation—for the sorcery which in his social parties he seemed to exert on all around him. In the company of women this sorcery was more especially apparent. Their presence charmed the fiend of melancholy in his bosom, and awoke his happiest feelings; it excited the powers of his fancy as well as the tenderness of his heart; and by restraining the vehemence and the exuberance of his language, at times gave to his manners the impression of taste, and even of elegance, which in the company of men they seldom possessed. This influence was doubtless reciprocal. A Scottish lady, accustomed to the best society, declared with characteristic *naïveté*, that no man's conversation ever carried her so completely off her feet as that of Burns; and an English lady, familiarly acquainted with several of the most distinguished characters of the present times, assured the editor, that in the happiest of his social hours there was a charm about Burns which she had never seen equalled. This charm arose not more from the power than the versatility of his genius. No languor could be felt in the society of a man who passed at pleasure from grave to gay, from the ludicrous to the pathetic, from the simple to

the sublime; who wielded all his faculties with equal strength and ease, and never failed to impress the offspring of his fancy with the stamp of his understanding.

\* This indeed is to represent Burns in his happiest phasis. In large and mixed parties he was often silent and dark, sometimes fierce and overbearing; he was jealous of the proud man's scorn, jealous to an extreme of the insolence of wealth, and prone to avenge, even on its innocent possessor, the partiality of fortune. By nature kind, brave, sincere, and in a singular degree compassionate, he was, on the other hand, proud, irascible, and vindictive. His virtues and his failings had their origin in the extraordinary sensibility of his mind, and equally partook of the chills and glows of sentiment. His friendships were liable to interruption from jealousy or disgust, and his enmities died away under the influence of pity or self-accusation. His understanding was equal to the other powers of his mind, and his deliberate opinions were singularly candid and just; but like other men of great and irregular genius, the opinions which he delivered in conversation were often the offspring of temporary feelings, and widely different from the calm decisions of his judgement. This was not merely true respecting the characters of others, but in regard to some of the most important points of human speculation.

On no subject did he give a more striking proof of the strength of his understanding, than in the correct estimate he formed of himself. He knew his own failings; he predicted their consequence; the melancholy foreboding was never long absent from his mind; yet his passions carried him down the stream of error, and swept him over the precipice he saw directly in his course. The fatal defect in his character lay in the comparative weakness of his volition, that superior faculty of the mind, which, governing the conduct according to the dictates of the understanding, alone entitles it to be denominated rational; which is the parent of fortitude, patience, and self-denial; which, by regulating and combining human exertions, may be said to have effected all that is great in the works of man, in literature, in science, or on the face of nature. The occupations of a poet are not calculated to strengthen the governing powers of the mind, or to weaken that sensibility which requires perpetual controul, since it gives birth to the vehemence of passion as well as to the higher powers of imagination. Unfortunately the favourite occupations of genius are calculated to increase all its peculiarities; to nourish that lofty pride which disdains the littleness of prudence, and the restrictions of order; and by indulgence, to increase that sensibility, which in the present form of our existence is scarcely compatible with peace or happiness, even when accompanied with the choicest gifts of fortune! Vol. i. P. 232.

The melancholy circumstances which involved the latter period of the life of Burns in shades of the thickest gloom, na-



turally leads his biographer to a philosophical investigation of the evils which commonly attend the temperament of genius. These evils are debility of the faculty of volition, improvidence in expense, imprudence in conduct, indolence, and a disposition to drown the remembrance of sorrows in wine. Though we have already taken the liberty of making copious extracts, we cannot resist the impulse which urges us to give extended circulation to the important conclusions which Dr. Currie draws from such speculations.

Though men of genius are generally prone to indolence, with them indolence and unhappiness are in a more especial manner allied. The unbidden splendours of imagination may indeed at times irradiate the gloom which inactivity produces; but such visions, though bright, are transient, and serve to cast the realities of life into deeper shade. In bestowing great talents, nature seems very generally to have imposed on the possessor the necessity of exertion, if he would escape wretchedness. Better for him than sloth, toils the most painful, or adventures the most hazardous. Happier to him than idleness, were the condition of the peasant, earning with incessant labour his scanty food; or that of the sailor, though hanging on the yard-arm, and wrestling with the hurricane.

These observations might be amply illustrated by the biography of men of genius of every denomination, and more especially by the biography of the poets. Of this last description of men, few seem to have enjoyed the usual portion of happiness that falls to the lot of humanity, those excepted who have cultivated poetry as an elegant amusement in the hours of relaxation from other occupations, or the small number who have engaged with success in the greater or more arduous attempts of the muse, in which all the faculties of the mind have been fully and permanently employed. Even taste, virtue, and comparative independence, do not seem capable of bestowing on men of genius peace and tranquillity, without such occupation as may give regular and healthful exercise to the faculties of body and mind. The amiable Shenstone has left us the records of his imprudence, of his indolence, and of his unhappiness, amidst the shades of the Leasowes; and the virtues, the learning, and the genius of Gray, equal to the loftiest attempts of the epic muse, failed to procure him in the academic bowers of Cambridge that tranquillity and that respect, which less fastidiousness of taste, and greater constancy and vigour of exertion, would have doubtless obtained.

It is more necessary that men of genius should be aware of the importance of self-command, and of exertion, because their indolence is peculiarly exposed, not merely to unhappiness, but to diseases of mind, and to errors of conduct, which are generally fatal. This interesting subject deserves a particular investigation; but we must content ourselves with one or two cursory remarks. Relief is

sometimes sought from the melancholy of indolence in practices, which for a time sooth and gratify the sensations, but which in the end involve the sufferer in darker gloom. To command the external circumstances by which happiness is affected, is not in human power; but there are various substances in nature which operate on the system of the nerves, so as to give a fictitious gaiety to the ideas of imagination, and to alter the effect of the external impressions which we receive. Opium is chiefly employed for this purpose by the disciples of Mahomet and the inhabitants of Asia; but alcohol, the principle of intoxication in vinous and spirituous liquors, is preferred in Europe, and is universally used in the Christian world. Under the various wounds to which indolent sensibility is exposed, and under the gloomy apprehensions respecting futurity, to which it is so often a prey, how strong is the temptation to have recourse to an antidote by which the pain of these wounds is suspended, by which the heart is exhilarated, ideas of hope and of happiness are excited in the mind, and the forms of external nature clothed with new beauty! Vol. i. p. 246.

‘ It is the more necessary for men of genius to be on their guard against the habitual use of wine, because it is apt to steal on them insensibly; and because the temptation to excess usually presents itself to them in their social hours, when they are alive only to warm and generous emotions, and when prudence and moderation are often contemned as selfishness and timidity.

‘ It is the more necessary for them to guard against excess in the use of wine, because on them its effects are, physically and morally, in an especial manner injurious. In proportion to its stimulating influence on the system (on which the pleasurable sensations depend) is the debility that ensues; a debility that destroys digestion, and terminates in habitual fever, dropsy, jaundice, paralysis, or insanity. As the strength of the body decays, the volition fails; in proportion as the sensations are soothed and gratified, the sensibility increases; and morbid sensibility is the parent of indolence, because while it impairs the regulating power of the mind, it exaggerates all the obstacles to exertion. Activity, perseverance, and self-command, become more and more difficult, and the great purposes of utility, patriotism, or of honourable ambition, which had occupied the imagination, die away in fruitless resolutions, or in feeble efforts.

‘ To apply these observations to the subject of our memoirs would be as useless as well as a painful task. It is indeed a duty we owe to the living, not to allow our admiration of great genius, or even our pity for its unhappy destiny, to conceal or disguise its errors. But there are sentiments of respect, and even of tenderness, with which this duty should be performed; there is an awful sanctity which invests the mansions of the dead; and let those who moralize over the graves of their contemporaries, reflect with humility



on their own errors, nor forget how soon they may themselves require the candour and the sympathy they are called upon to bestow.  
Vol. i. P. 252.

(To be continued.)

*A Tour round North Wales, performed during the Summer of 1798. By the Rev. W. Bingley, B. A. &c. Illustrated with Views in Aqua-tinta, by Alken. 2 Vols. 8vo. 11. 1s. Boards. Williams. 1800.*

THE northern division of the principality of Wales is an object well worthy the attention of the traveller. Its lofty mountains and sheltered valleys, its rocks and woods, its rivers and torrents, present a rich variety to the eye of the lover of picturesque beauty. Nor will the naturalist search in vain for instruction and amusement, in its mines and quarries. The botanist will be gratified with a copious feast in the abundance of rare plants which are scattered over its Alpine heights. The attentive observer of human nature, too, will find matter for philosophical meditation in the customs and habits of a race of men who display to his view the virtues and vices of an half-civilised state of society. In some few districts of this country, commerce may be contemplated in its infancy; and, by a comparison of the condition of these districts with the state of those which are more removed from intercourse with the world at large, an estimate may be formed of the influence of commercial connexions on the happiness of mankind. On every stage of his journey through North Wales, the antiquarian is summoned to the examination of some ancient fabric, whose venerable ruins give ample scope for conjecture. In addition to all these advantages, should the tourist be so fortunate as to be introduced to the acquaintance of the Cambro-British gentry, he will enjoy the pleasures of hospitality in their utmost latitude.

In the publication of this tour round North Wales, Mr. Bingley has rendered a very acceptable service to those who may be hereafter inclined to visit this country. His route is chosen with judgment, and his instructions to his successors are copious and precise. Having resolved on performing most part of the journey on foot, he proceeded leisurely along, allowing himself sufficient time to examine minutely the objects which attracted his notice. In composing his journal he has adopted an excellent rule. 'In these volumes,' says he, 'I have, as far as lay in my power, put down, for the information of others, every thing that I wished to have known when I was myself making the tour.' He will certainly communicate instruction in the best manner who has the clearest recollection

of the difficulties he has himself experienced in any specific pursuit: and the traveller who saves the time and strength of future tourists, by pointing out the most convenient way to those objects that are chiefly worthy of examination, deserves the thanks of the public.

All attentive readers of books of travels are too frequently wearied and disgusted with attempts to describe in words the charms of picturesque scenery. The unvaried chime and eternal recurrence of grand, sublime, beautiful, delightful, waving wood, winding river, &c. &c. are truly tiresome. We are happy to observe that Mr. Bingley has been prudently sparing of such common-place description, and that, when he does attempt to give an idea of an uncommonly striking prospect, he analyses its component parts with the eye of a painter, and thus presents to his reader somewhat of a clear and precise image. Of the numerous castles and fortresses which crown the summits of the Cambrian hills, Mr. Bingley gives minute, but not always interesting, histories. In this department of his work he owes and acknowledges considerable obligations to the late accurate Mr. Pennant. During the course of his journey he seems never to have remitted his botanical inquiries; and the result of his labours in this branch of science is an account of the habitudes of upwards of four hundred of the more rare native plants.

Mr. Bingley's tour commences at Chester, of which city he gives a description and history, which are chiefly extracted from the work of Mr. Pennant. From Chester he bent his course to Flint and Holywell. From Holywell he passed through St. Asaph and Conway to Caernarvon, at which place he for some time fixed his head-quarters, this being a convenient station, from whence a variety of interesting excursions might be made into the neighbouring country, particularly to the summit of Snowdon. In one of these excursions Mr. Bingley visited the vale of Llanberis, of which he gives the following description.

'The road from Caernarvon to Llanberis, the church of St. Peris, a village about ten miles east of it, was, for the most part, rugged and unpleasant, lying for nearly half the way over a flat and barren country; and beyond that, as far as the first or lower lake, over mountains which, affording no varied prospects, were still dull and uninteresting. But when I had passed these, and was arrived in the vale of Llanberis, the scene which presented itself was so truly grand that I do not recollect one equal to it, even in the most romantic parts of Westmoreland or Cumberland. It reminded me most strongly of the scenery about Ulswater; but this, though much less extensive, is still more picturesque. The bold and prominent rocks which ascend almost immediately from the edges of the lakes,



and tower into the sky, cast a pleasing gloom upon the whole landscape. The more distant mountains of the vale embosoming the moss-grown village, with the meadowy flat around it, are seen retiring in lines crossing each other behind in the most picturesque manner possible, whilst the intermediate space, betwixt the village and the observer, is filled up with a small lake, whose waters reflecting the mountains which bound it, contract their sombre hue, and render the scene still more interesting. I could almost have fancied that nature untamed bore here an uninterrupted sway amidst the gloom and grandeur of these dreary rocks, had not the silence been, at intervals, interrupted by the loud blasts from the neighbouring copper mine, which rolled like distant thunder along the atmosphere.' Vol. i. P. 182,

The village of Llanberis is romantic in the extreme; it is situated in a narrow grassy dell, surrounded by immense rocks, whose summits, cloud-capped, are but seldom visible to the inhabitants from below. Except two tolerable houses in the vale, one belonging to Mr. Jones, the agent to the copper mine, and the other, which is on the side of the lake, opposite to Dolbadarn castle, belonging to the agent of the slate quarries; the whole village consists but of two cottages, apparently the most miserable. They are in general constructed of a shaly kind of stone, with which the country abounds, and with but just so much lime as to keep out the keenest of the mountain blasts. The windows are all very small, and in addition to this, by far the greater part of them, with having been formerly broken, are blocked up with boards, leaving only three or four panes of glass, and affording scarcely sufficient light within to render even "darkness visible." Here I might have expected to find a race of men, who, subject to the inconveniences, without participating in the benefits of civil society, were in a state little short of misery. These men, it might again be supposed, in this secluded place, with difficulty contriving to keep up an existence, would be cheerless as their own mountains, shrouded in snow and clouds; but I found them not so, they were happier in their moss-grown coverings, than millions in more exalted stations of life; here I truly found that

'Tho' poor the peasant's hut, his feasts tho' small,  
He sees his little lot, the lot of all;  
Sees no contiguous palace rear its head,  
To shame the meanness of his humble shed;  
No costly lord the sumptuous banquet deal;  
To make him loath his vegetable meal;  
But calm, and bred in ignorance and toil,  
Each with contracting his him to the soil.  
Cheerful at morn he wakes from short repose,  
Breathes the keen air, and carols as he goes.

At night, returning, every labour sped,  
He sits him down the monarch of a shed.

There are two houses in this village, at which the wearied traveller may take such poor refreshments as the place affords. One of these belongs to John Close, a grey-headed old man, who, though born and brought up in the north of Yorkshire, having occasion to come into Wales when he was quite a youth, preferred this to his Yorkshire home, and has resided here ever since. The other house is kept by the parish clerk, who may be employed as a guide over any part of the adjacent country. I found him well acquainted with the mountains, and a much more intelligent man than guides in general are. He does not speak English well, but his civility and attention were a sufficient compensation for that defect. Neither of these places afford [*affords*] a bed, nor any thing better than bread, butter, and cheese, and, perhaps, eggs and bacon.

As I was one day sitting to my rustic fare, in the former of these houses, I could not help remarking the oddness of the group, all at the same time, and in the same room, enjoying their different repasts. At one table was seated the family of the house, consisting of the host, his wife, and their son and daughter, eating their bread and milk, the common food of the labouring people here; a large overgrown old sow making a noise, neither very low nor very musical, whilst she was devouring her dinner from a pail placed for her by the daughter, was in one corner, and I was eating my bread and butter, with an appetite steeled against niceties by the keenness of the mountain air, at a table covered with a dirty napkin, in the other corner. This scene, however, induced me ever afterwards, in my excursions to this place, to bring with me refreshments from Caernarvon, and enjoy my dinner in quiet in the open air. But excepting in this single instance, I did not find the house worse than I had any reason to expect in such a place as this. The accommodations in the clerk's house are poor, but the inhabitants seemed very clean and decent people.

The church of Llanberis, which is dedicated to St. Peris, a cardinal, missioned from Rome as a legate to this island, who is said to have settled and died at this place, is, without exception, the most ill-looking place of worship I ever beheld. The first time I visited the village, I absolutely mistook it for an ancient cottage, for even the bell turret was so overgrown with ivy as to bear as much the appearance of a weather-beaten chimney as any thing else, and the long grass in the church-yard completely hid the few pave stones therein from the view. I thought it indeed a cottage larger than the rest, and it was sometime before I could reconcile to myself that it was a church. Here is yet to be seen the well of the saint, inclosed within a square wall, but I met with no sybil, who, as Mr. Pennant relates, could divine my fortune by the appearance or non-appearance of a little fish which lurks in some of its holes.



‘ The curate I saw, and was introduced to; he resides in a mean-looking cottage not far distant, which seemed to consist of but few other rooms than a kitchen and bed room, the latter of which served also for his study. When I first saw him he was employed in reading in an old volume of sermons. His dress was somewhat singular; he had on a blue coat, which had long been worn threadbare, a pair of antique corderoy breeches, and a black waistcoat, and round his head he wore a blue handkerchief. His library might have been the same that Hurdis has described in the *Village Curate*.

‘ Yon half-a-dozen shelves support, vast weight,  
The curate's library. There marshall'd stand,  
Sages and heroes, modern and antique :  
He, their commander, like the vanquished fiend,  
Out-cast of heav'n, oft thro' their armed files,  
Darts an experienced eye, and feels his heart  
Distend with pride, to be their only chief :  
Yet needs he not the tedious muster-roll,  
The title-page of each well-known, his name,  
And character.

‘ From the exterior of the cottage, it seemed but the habitation of misery, but the smiles of the good man were such as would render even misery itself cheerful. His salary is about forty pounds, on which, with his little farm, he contrives to support himself, his wife, and a horse, and with this slender pittance he appeared perfectly contented and comfortable. His wife was not at home, but, from a wheel which I observed in the kitchen, I conjectured that her time was employed in spinning wool. The account I had from some of the parishioners of his character was, that he was a man respected and beloved by all, and that his chief attention was occupied in doing such good as his circumstances would afford to his fellow creatures.

‘ I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine and whose life  
Coincident, exhibit lucid proof  
That he is honest in the sacred cause.  
To such I render more than mere respect,  
Whose actions say that they respect themselves.

‘ The vale of Llanberis was formerly almost covered with wood, but of this, there is at present but little left, except a few saplings from the old roots, which only serve to remind us of the greater want of the rest. Within the memory of persons now living, there were great woods of oak in different places about these mountains. Leland, who wrote in the reign of Henry VIII. says, “ The best wood of Cairnarvonshire is by Glinne Kledder (Glyn Llwydaw), and by Glin Lhughy (Glyn Llygwy), and by Capel Kiryk (Capel Curig), and at Llanperis.” In the time of Howel Dha, Howel the

Good, who was made prince of Wales in the year 940, the whole country must have been nearly covered with wood, for it is ordered in the Welsh laws, founded by him, that "whoever cleared away timber from any land without the consent of the owner, he should, for five years, have a right to the land so cleared; and after that time it should return again to the owner!" These mountains also formerly abounded in deer, which even continued in great quantities till much later than the reign of Henry VIII. but after the use of fire arms became general, they were soon all destroyed. Vol. i. P. 190.

The island of Anglesea, the Mona of the ancient Romans, would of course attract the attention of our traveller, and he presents us with a description of this famous residence of the druids. In this description the rich copper mine of Parry's mount forms a distinguished feature. Returning from Anglesea, Mr. Bingley again fixed his residence at Caernarvon; and after various rambles into different parts of the adjacent country, he, for the last time, visited Snowdon. Of this visit he gives the following account.

"As I had, upon coming into Wales, made a determination to ascend Snowdon by all the tracks that are usually pointed out to travellers, I, for the last time, undertook the task, along with a party of four others, from Beddgelert, William Lloyd, the village schoolmaster, (his scholars being always, during the summer time, engaged in rustic employments) performing the office of guide.

"The distance from Beddgelert to the summit being reckoned not less than six miles, and a lady being one of the party, it was thought best for her to ride as far as she could without danger, and for the rest to walk. In this manner therefore we set out, beginning our mountain journey by turning to the right from the Caernarvon road, at the distance of about two miles and a half from the village. We left the horse at a cottage about half way up, from whence taking a bottle of milk to mix with some rum we had brought with us, we continued our route over a series of pointed and craggy rocks. Stopping at different times to rest, we enjoyed, to the utmost, the prospects that by degrees were opening around us. Caernarvon and the Isle of Anglesea, aided by the brightness of the morning, were seen to great advantage; and Llyn Cwellyn below us, shaded by the vast Mynydd Mawr, with Castell Cidwm at its foot, appeared extremely beautiful. In ascending, the mountains, which from below appeared of an immense height, began now to seem beneath us; the lakes and vallies became more exposed; and the little rills and mountain streams by degrees became all visible to us, like silver lines intersecting the hollows around.

"We now approached a most tremendous ridge, over which we had to pass, called Clawdd Coch, or the red ridge. This narrow pass, not more than ten or twelve feet across, and two or three



hundred yards in length, was so steep, that the eye reached on each side down the whole extent of the mountain. And I am firmly persuaded that, in some parts of it, if a person held a large stone in each hand, and let them both fall at once, each would roll above a quarter of a mile, and thus, when they stopped, be more than half a mile asunder. The lady who was with us, to my great surprise, passed this horrid ridge without the smallest signs of fear or trepidation.

‘ There is no danger whatever in crossing Clawdd Coch in the day time, but I must confess, that though I am one of the last to be alarmed by passing among precipices, I should, by no means, like to venture, as many do who have never seen it, along this track in the night. If the moon shone very bright I should not, to be sure, mind it much, but a cloud coming suddenly over might even then render it dangerous. There have been several instances of persons who having passed over it in the night, were so terrified at seeing it the next morning, that they have not dared to return the same way, but have gone a very circuitous round by Bettws. I was informed that one gentleman had been so much alarmed, that he crawled over it back again upon his hands and knees.

‘ In the hollow on the left, are four small pools, called Llyn Coch, the red pool; Llyn y Nadroedd, the adder’s pool; Llyn Gwâs, the blue pool; and Llyn Ffynnon y Gwâs, the servant’s pool.

‘ Soon after we had passed Clawdd Coch, we became immersed in light clouds, till we arrived at the summit, when a single gleam of sunshine, which lasted but for a moment, presented us with the majestic scenery on the west of us. It, however, only served to tantalise us, for a smart gust of wind obscured us again in clouds. We now sheltered ourselves from the cold under some of the projecting rocks near the top, and ate our dinners, watching with anxiety the dark shades in the clouds, in hopes that a separation might take place, and we be once more delighted with a sight of the grand objects around us. We did not watch in vain, for the clouds by degrees cleared away, and left us at full liberty to admire the numerous beauties in this vast expansive scene. The steep rock of Clogwyn y Garnedd, whose dreadful precipices are, some of them, above two hundred yards in perpendicular height, and the whole rock a series of precipices, was an object which first struck my companions with terror, and one of them burst out in exclamation,

————— ‘ How fearful

And dizzy ’tis to cast one’s eyes so low!

The crows and choughs that wing the midway air

Shew scarce so gross as beetles.

‘ We now stood on a point which commanded the whole dome of the sky. The prospects below, each of which we had before considered separately as a great scene, were now only miniature

parts of the immense landscape. We had around us such a numerous variety of mountains, valleys, lakes, and streams, each receding behind the other, and bounded only by the far distant horizon, that the eye almost strained itself with looking upon them. These majestic prospects were soon shut from our sight by the gathering clouds, which now began to close in much heavier than they had done before, and it was in vain that we waited near an hour for another opening; we were therefore at length obliged to descend, in despair of being gratified any more with these sublime views.

‘We again passed Clawdd Coch, and soon afterwards, turning to the left, descended into the mountain vale, called Cwm Llân, and followed the course of a stream which runs from hence into Llyn y Dinas in Gwynant. This little rivulet entertained us much in its descent, by being frequently thrown over low rocks, and forming small, but sometimes elegant cascades.

‘After two hours walking, we came into Gwynant, the vale I had with so much pleasure traversed a day or two before, and passing Llyn y Dinas and Dinas Emrys, we soon reached Beddgelert, somewhat fatigued with our long mountain walk.

‘I observed near a cottage in Cwm Llan, several children employed in gathering the berries of *forbus aucuparia*, the mountain ash. I was informed that they were getting them to make a liquor, which the Welsh call *diod-griafol*. This is said to taste somewhat like perry, and is made by merely crushing the berries, and putting water to them, which, after they have remained about a fortnight, is strained off for use.’ Vol. i. p. 375.

Quitting Caernarvonshire, Mr. Bingley entered Merionethshire, and visited the towns of Harlech and Dolgelle. His next resting place was Machynlleth, through which town he passed on his way to Montgomery; from whence he proceeded to Welch Pool and Oswestry. Deviating a little from the road which leads from Oswestry to Ruabon, he visited Chirk castle. Leaving Ruabon, he next directed his course to Wrexham, Mold, Ruthin, Denbigh, and Llangollen. The beauties of the celebrated vale of Llangollen he delineates with the hand of a master. Reluctantly quitting this enchanting spot, he passed through Corwen to Bala. From Bala he journeyed to Shrewsbury. Of this ancient town he gives an abridged history, for the materials of which he is indebted to Mr. Pennant.

We doubt not that our readers will be gratified by the perusal of the following extract from the twelfth chapter of the second volume, in which Mr. Bingley describes the manners and customs of the Welch.

‘From ancient, I will now descend to modern times, from that hardy race of warlike characters, which were with so much difficulty



subdued by the English monarchs, to their present peaceful state, in which they enjoy happiness, that, in feudal times, they never experienced.

‘ In those mountainous or secluded parts of the country, that are scarcely known to the English tourist, where their manners still retain the greatest degree of originality, the lower class of the inhabitants appear to possess an innocence and simplicity of character, unknown in the populous parts of our own country; and amongst these it is that we are to search for that native hospitality, so much boasted of by the Welsh writers: but, wherever the English have had frequent communication, from their being in general so profuse of their money, and from the temptation that this has afforded to practise impositions on them, I have found the people but little differing from the like class amongst us. On the great roads, they seem to take a pride in over-reaching, in most of their little bargains, their Saxon neighbours, as they denominate the English. A Welsh gentleman informed me, (and in many instances I have experienced its truth) that it is a common practice amongst them, to ask nearly as much more for an article as they mean to take, and, with those who know them, it is always usual to offer them less. This is the case, in some measure, in our own country, but certainly not so frequently as in Wales.

‘ The Welsh people have in general a rustic bashfulness and reserve, which by strangers unused to their manners has been often mistaken for sullenness. They are generally said to be very irascible. This may be so; but I am inclined to think, that the natural rapidity of their expression, in a language not understood, has alone been frequently construed into passion, when there has been nothing of the kind. Persons who form ideas from the opinions of others, without taking the pains to make observations for themselves, are very often misled, and such I am confident has been the case a thousand times, in the judgements that have been formed of this circumstance.

‘ They have every appearance of being most miserably poor. Their cottages are frequently constructed of stones, whose interstices are filled up with peat or mud; and so careful are they of glass, that their windows are scarcely large enough to light around their wretched fires.

‘ Their general food is bread, cheese, and milk; and sometimes, what they call flummery, which is made of oatmeal and milk mixed together, and then boiled. Animal food, or ale, are not among their usual fare.

‘ The women in the mountainous parts are generally about the middle size, though more frequently below, than above it; and though their features are often very pretty, their complexions are for the most part somewhat fallow. They wear long blue cloaks that descend almost to their feet; these they are seldom to be seen without, even in the very hottest weather, owing most probably to

the sudden showers, which the attraction of the mountains renders them liable to be taken in. In North Wales they have all hats, similar to those of the men, and they wear blue stockings without any feet to them, which they keep down by a kind of loop that is put round one of their toes. In the most unfrequented parts they seldom wear any shoes, except on a Sunday, or the market-day, and even then they often carry them in their hands, as they go along the roads; I have seen them by six or eight together, seated on the bank of a rivulet, after their journeys from the neighbouring villages, washing their feet before they entered the towns. In these journeys, if their hands are not otherwise employed, they generally occupy their time in knitting, and I have sometimes seen that even a heavy fall of rain would not compel them to give it up. Their employment within doors is chiefly in spinning wool.

‘ The Welsh people are naturally inquisitive and curious, but this is by no means a circumstance peculiar to this country. In all wild and unfrequented parts of the world it is the same, and it is only in such parts of Wales that this disposition is the most observable. Dr. Franklin has told us that this curiosity prevailed so much in America, that when he travelled in that country, if he only wished to ask the road, he found it expedient to save time by prefacing his question with “ My name is Benjamin Franklin—by trade a printer—am come from such a place—and going to such a place; and now—which is my road ? ” In all travels through unfrequented countries, we find it very common; and from the inquisitive dispositions of men in general, where novelty lays such hold upon their attention, it would even seem strange were we not to find it so.

‘ They are much inclined to superstition. But in all countries there are weak and foolish people; in England many of our peasantry are ready to swallow, with the most credulous avidity, any ridiculous stories of ghosts, hobgoblins, or fairies. In Wales it is more general, and the people are certainly more credulous than the generality of the English. There are very few of the mountaineers who have not by heart a whole string of legendary tales of those disembodied beings.

‘ The Roman cavern, in Llanymynech hill, called Ogo, has been long noted as the residence of a clan of the fairy tribe, of whom the villagers relate many surprising and mischievous tricks. They have listened at the mouth of the cave, and have sometimes even heard them in conversation; but always in such low whispers that their words have been never distinguishable. The stream that runs across it, is celebrated as being the place in which they have been heard to wash their clothes, and do several other kinds of work.

‘ These busy little folk seem to be somewhat allied to what are called knockers, which by the Welsh are believed to be a species of aerial beings, that are heard underground in or near mines, who by their noises direct the miners where to find a rich vein. The



following extraordinary account of them is from a letter of Mr. Lewis Morris, to his brother, Mr. William Morris, comptroller of the customs at Holyhead, dated October the 14th, 1754. I will make no comment upon it, and only preface it by observing, that Mr. Morris was a very learned and sensible man, and a person whose judgment is esteemed of great weight, by every one who has been either acquainted with him or his writings. "People who know very little of arts or sciences, or the powers of nature, (which in other words, are the powers of the author of nature) will laugh at us Cardiganshire miners, who maintain the existence of knockers in mines, a kind of good-natured impalpable people, not to be seen, but heard, and who seem to us to work in the mines; that is to say, they are types or forerunners of working in the mines, as dreams are of some accidents which happen to us. The barometer falls before rain or storms. If we did not know the construction of it we should call it a kind of dream, that foretells rain; but we know it is natural, and produced by natural means comprehended by us. Now how are we sure, or any body sure, but that our dreams are produced by the same natural means? There is some faint resemblance of this in the sense of hearing; the bird is killed before we hear the report of the gun. However this is, I must speak well of these knockers, for they have actually stood my very good friends, whether they are aerial beings, called spirits, or whether they are a people made of matter, not to be felt by our gross bodies, as air and fire, and the like.

"Before the discovery of Esgair y Mwyn mine, these little people, as we call them here, worked hard there day and night; and there are abundance of honest sober people who have heard them, and some persons who have no notion of them, or of mines either; but, after the discovery of the great ore, they were heard no more.

"When I began to work at Llywn Llwyd, they worked so fresh there for a considerable time, that they even frightened some young workmen out of the work. This was when we were driving levels, and before we had got any ore; but when we came to the ore, they then gave over, and I heard no more talk of them.

"Our old miners are no more concerned at hearing them blasting, boring holes, landing deads, &c. than if they were some of their own people; and a single miner will stay in the work, in the dead of the night, without any man near him, and never think of any fear or harm they will do him; for they have a notion, that the knockers are of their own tribe and profession, and are a harmless people who mean well. Three or four miners together, shall hear them sometimes, but if the miners stop to take notice of them, the knockers will also stop; but let the miners go on at their own work, suppose it is boring, the knockers will go on as brisk as can be, in landing, blasting, or beating down the loose; and they are always heard a little from them before they came to the ore.

"These are odd assertions, but they are certainly facts, though

we cannot, and do not pretend to account for them. We have now very good ore at Llwyn Llwyd, where the knockers were heard to work, but have now yielded up the place, and are no more heard. Let who will laugh, we have the greatest reason to rejoice and thank the knockers, or rather God, who sends us these notices."

' An intelligent friend of mine informs me that these noises of the knockers, as they are called, have very lately been heard in the parish of Llanvihangel Ysgeiviog, in Anglesea, where they continued at different intervals for some weeks. In accounting for these noises it has been observed, that they probably proceeded either from the echo of the miners at work, or from the dropping of water; but these seem by no means sufficient, if Mr. Morris's assertion be true, that while the miners are going on with one kind of work they are going on with another, while for instance, as he says, the miners are boring, they are blasting, the former certainly cannot be true, and the blasting entirely puts the latter conjecture out of the question, for the droppings of water could never produce any effect of that kind. As I am only acquainted with the subject from report, I am under the necessity of leaving the elucidation of these extraordinary facts to some who have better opportunities of inquiring into them. I have only to express a hope that the subject will not be neglected, and that those who reside in any neighbourhood where they are heard, will inquire into them carefully, and, if possible, give to the world a more accurate account of them, than the present.

' As soon as it is dark on the evening before Michaelmas-day, the Welsh people kindle great fires near their houses, and generally, where they can have it, on a large stone upon an eminence. These they call coelcerth, or bonfires; and Rowlands, in his Mona, supposes this custom to have originated with the druids, and to have been intended by them as an offering of thanksgiving, for the fruits of the harvest. The druids had also another at the vernal equinox, to implore a blessing from the deity on the fruits of the earth. On Michaelmas-eve, several hundreds of these fires may sometimes be seen at once, round each of which are numbers of the labouring people, dancing hand in hand, "in merry glee," shouting and singing, in the most riotous and frantic manner. In many places they retain a custom of each throwing stones or nuts into the flame, by which they pretend to foretell the good or ill luck that will attend them in the ensuing year.

' On the eve of St. John the Baptist, they fix sprigs of the plant called St. John's Wort over their doors, and sometimes over their windows, in order to purify their houses, and by that means drive away all fiends, and evil spirits, in the same manner as the druids were accustomed to do with vervain.

' They have a firm belief in witches; and, consequently, many old women, merely because they happen to be old and ugly, are forced to bear all the blame of the cows not yielding milk, or of the



butter not forming in the churn. They are also believed to possess the power of inflicting any disorder they think proper on man or beast, and that they never neglect to do it, if they have been offended. There are now living two celebrated conjurors, or fortune-tellers, who are consulted by all the neighbours, when their goods, or cattle are missing; these are Sionet Gorn, of Denbigh, and Dick Smot, of Oswestry.

The young people have many pretended modes of foretelling their future sweethearts, but most of these being common also amongst the peasantry of our own country, it would be useless here to repeat them.

I have been informed, that a disorder something similar to St. Anthony's fire, called Yr Eryr, the eagle, is supposed by the labouring people to be always cured by the following kind of charm. A man or woman whose father, grandfather, or great-grandfather, have eaten the flesh of that bird, is to spit upon the part affected, and rub it, and they say that it will certainly go away. A servant girl, belonging to a friend of mine, who resides in Wales, says she was cured of this complaint by an old man, whose grandfather had eaten of an eagle's flesh; he made use also of some words, to assist in the charm, which she did not comprehend.

There is an opinion, very commonly received within the diocese of St. David's, in Pembrokeshire, that, a short time before the death of any person, a light is frequently seen proceeding from the house, and even sometimes from the bed, where the sick person lies, and pursues its way to the church where the corpse is to be interred, precisely in the same track in which the funeral is afterwards to follow. This light is called Canwyll Corph, or the corpse candle.

I have been told of a strange custom that prevails in some parts of North Wales, which no doubt the clergy study to abolish, as much as lays [*lies*] in their power. When any person supposes himself highly injured, it is not uncommon for him to repair to some church, dedicated to a celebrated saint, as Llan Elian, in Anglesea, and Clynog in Caernarvonshire, and there, as it is termed, to offer his enemy. He kneels down on his bare knees in the church, and offering a piece of money to the saint, utters the most virulent imprecations, calling down curses and misfortunes upon the offender and his family for generations to come, all which they have a firm belief will come to pass. Sometimes instead of a church they repair to some of the sacred wells, that are dedicated to the saints. Mr. Pennant mentions his being threatened by a fellow, who fancied he had been injured by him, "with the vengeance of St. Elian, and a journey to his well, to curse him with effect."

Some of these wells are in great repute for the cure of diseases, by means of the intercession of the saint. The saints are also applied to, when any kind of goods are lost, and are made the instru-

ments of recovering them, or of discovering the thief who has stolen them.

St. George had formerly in the parish of Abergeley, in Caernarvonshire, his holy well, at which this British Mars had his offering of horses; for the rich were, at certain times, accustomed to offer one, to secure his blessing on all the rest. St. George was the tutelar saint of those animals; and all that were distempered, were brought to this well, sprinkled with the water, and had this blessing bestowed: Rhad Duw a Saint Siors arnat, "the blessing of God and St. George be on thee."

In the churches, when the name of the devil occurred, an universal spitting used formerly to seize the congregation, as if in contempt of that evil spirit; and whenever Judas was mentioned, they expressed their abhorrence of him, by smiting their breasts.

If a Ffynnon Vair, or Well of our Lady, or any other saint, was near, the water for baptism was always brought from thence; and, after the ceremony was over, old women were very fond of washing their eyes in the water of the font.

Upon Christmas day, about three o'clock in the morning, most of the parishioners assembled in the church, and, after prayers and a sermon, continued there singing psalms and hymns with great devotion, till it was day-light; and if, through age or infirmity, any were disabled from attending, they never failed having prayers at home, and carols on our Saviour's nativity. The former part of the custom is still in some places preserved, but too often perverted into intemperance. This act of devotion is called Pulgen, or the crowing of the cock. It has been a general belief among the superstitious, that instantly

" at his warning,  
Whether in sea, or fire, in earth, or air,  
Th' extravagant, and erring spirit, hies  
To his confine."

But during the holy season, the cock was supposed to exert his power throughout the night; from which undoubtedly originated the Welsh word Pulgen, as applied to this custom. Accordingly Shakspeare finely describes this old opinion:

" Some say, that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long:  
And then, they say, no spirit walks abroad:  
The nights are wholesome: then no planets strike:  
No fairy takes: no witch hath power to charm,  
So hallow'd, and so gracious is the time."

The lower class of people of Caernarvonshire, Anglesea, and part of Merionethshire, have a mode of courtship, which, till within these few years, was scarcely ever heard of in this kingdom. The lover



generally comes, under the shadow of the night, and is taken, without any kind of reserve, into the bed of his fair one. Here, as it is generally understood, with part of his clothes still on, he breathes his tender passion, and "tells how true he loves." This custom seems to have originated in the scarcity of fuel, and in the disagreeableness of sitting together in cold weather without fire. Much has been said of the innocence with which those meetings are conducted; it may be so in some cases, but it is certainly not an uncommon thing for a son and heir to be brought into the world within two or three months after the marriage ceremony has taken place. No notice seems however to be taken of it, provided the marriage is over before the living witness is brought to light. As this custom is entirely confined to the labouring people, it is not so pregnant with danger as it might otherwise be supposed, for both parties being poor, they are constrained to marry, in order to secure their reputation, and, by that means, a method of getting a livelihood. Vol. ii. P. 222.

The thirteenth chapter of this volume affords a very entertaining account of the druids and bards. The history of the latter is brought down to our own times, and will amply repay the trouble of perusal. Fifteen specimens of Welsh music compose an acceptable appendix to this section.

In the fourteenth chapter we have a dissertation on the Welsh language, which Mr. Bingley derives from the Hebrew, and considers as the parent of the Cornish, Armoric, Irish, and Erse dialects.

Having now given ample testimony of our general approbation of this work, we must be excused when we say that it is by no means free from faults. We are sorry to observe that Mr. Bingley has not taken sufficient pains to correct the style of the memoranda from which these volumes are composed. The little inelegancies which, in the distraction of travelling, every tourist will necessarily crowd into his pocket book, ought to have been carefully weeded out before they were presented to the public. Recurring to our first extract we find the following awkward sentence, which might have been very easily amended: 'The windows are all very small, and, in addition to this, by far the greater part of them, *with having been formerly broken*, are blocked up with boards.' — 'The sudden showers, which the attraction of the mountains renders them liable *to be taken in*'—is the close of a period so destitute of melody as to be scarcely tolerable in the carelessness of conversation.

Vol. i. p. 71, 'Its numerous beauties cannot fail *in attracting* the attention'—p. 86, 'The Welsh prince fortunately for himself *got off*'—p. 118, 'Despairing *in* the strength of his own army'—p. 241, 'It would have been utterly impracticable

for him, *if he had desired ever so*, to cross from Cwm Llân immediately over Snowdon to Dolbadarn—p. 303, ‘*stands the poor remains*’—p. 307, ‘*when the Lavan sands was habitable*’—p. 312, ‘*the narrow slip of meadow which lays along its bottom.*’ Of this vulgarism, the use of the verb *lay* for *lie*, we have to our great surprise noted, in the course of our perusal of these volumes, upwards of a dozen instances.

We must also lament that the work abounds in typographical errors. A long list of errata is given at the end of each volume: but these lists do not by any means include every mistake. For instance, in p. 39, *retiring* ought to be *retired*; and in p. 44, at the beginning of the paragraph, by the insertion of *and* the consistency of the sentence is destroyed. In the short Latin inscription given in Vol. ii. p. 87, no less than five typographic errors occur, none of which are noticed in the list.

So great is the general merit of this work, however, that we doubt not a second edition will in process of time be called for. We trust that Mr. Bingley will avail himself of that opportunity to correct the errors both of style and of the press.

The views, designed by Mr. Bingley and engraved in aquatinta by Alken, are four in number. They are well executed, and confer on the volumes an appropriate and elegant ornament.

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*Theatrum Poetarum Anglicanorum. Containing the Names and Characters of all the English Poets, from the Reign of Henry III. to the Close of the Reign of Queen Elizabeth. By Edward Phillips, the Nephew of Milton. First published in 1675, and now enlarged by Additions to every Article from subsequent Biographers and Critics. 8vo. 8s. Boards. White. 1800.*

THE editor of this work, Mr. Egerton Brydges, has shown considerable taste in its selection and arrangement. Perhaps, however, it would have been improved if it had included an abridgement of Dr. Warton's History of English Poetry, in the manner of Maffieu's History of French Poetry, Dr. Warton's work being too ponderous and minute for the general reader.

In an advertisement prefixed, the editor gives some account of Phillips, the original author; but he should also have subjoined some account of his work, which is constructed in alphabetical order, and consists of two parts or volumes, the first of 192 pages, the second of 261. The first volume relates to the ancient poets; the second to the modern; and the work concludes with a supplement of omitted characters, and



an account of the ladies who have devoted their time to the muses.

The advertisement is followed by the preface of Phillips, which is full of Miltonisms, and was perhaps wholly written by his uncle, our immortal poet. To this succeeds a preface by the editor, in which he supposes that the late learned poet-laureat was the first who started the idea that Milton re-touched Phillips's work, while the real source of that notion may be found in the Maitland poems, published in 1786, p. cxxiii. Mr. Brydges justly observes that Dr. Johnson had no taste for the higher provinces of poetry; but our author's own discrimination certainly slumbers, when he classes the earl of Surry, sir Thomas Wyatt, lord Buckhurst, lord Vaux, the earl of Oxford, sir Philip Sidney, and sir Walter Raleigh, among the secondary poets who 'possess the most genuine merit, and retain to this day the most permanent fame.' Upon this subject we need only appeal to the judgement of the public; for, if this were the case, the poems of these authors would have been frequently printed, and have become the ornament alike of the library and the toilet, instead of being only known to a few literary men. We must ingenuously confess, that, whenever, from a strong and decided propensity towards ancient poetry, we have attempted to read these metrical effusions, we have uniformly found that they only excelled in insipidity. There are no living images, no burning words, no elegance of metaphor: the *vis poetica* can scarcely even be discovered in their prosaic pages.

Mr. Brydges gives some account of the successors of Phillips in the department of poetical biography. In mentioning Cibber's lives of the poets, he first states the opinion of Dr. Johnson, that it was the sole work of Shiels, and then subjoins the more complete information given in the Monthly Review, that only the rough draught was composed by Shiels, which was afterwards altered and corrected by Theophilus Cibber. We next meet with remarks on the collections by Dr. Johnson and Dr. Anderson, and on the ancient and modern selections of English poetry. The account of one ingenious editor we shall transcribe.

'In 1787, Mr. Hervey Headley, A. B. of Trinity-college, Oxford, published, 'Select Beauties of ancient English Poetry; with remarks,' in 2 volumes 8vo. He was, I believe, son of the Rev. Mr. Headley, of North-Walsingham, in Norfolk, and educated at Norwich under Dr. Parr. Before he was twenty, he published a volume of poems, which are said to have great merit; and was a contributor to the 'Olla Podrida,' and a frequent correspondent of the Gentleman's Magazine under the signature T. C. O. but died at Norwich, on 15 Nov. 1788, at the early age of 23. He was an inti-

mate of the late lamented Rev. William Benwell, of Caversham, near Reading, who died in 1796, and of the present poet Mr. William Bowles, who has celebrated his memory in some pathetic verses. His 'Specimens' certainly show a cultivated taste, and an extent of information, very extraordinary in so young a man; and there are 32 pages of lively biographical sketches of nine-and-twenty poets, from whose works there are extracts. But he used so little diligence in examining the sources of biography, as to say he could give no farther account of Habington than was furnished by Langbaine, when he might have read in 'Wood's Athenæ,' a long article appropriated to him. The book is badly printed on mean paper.' P. lxx.

The printer, we believe, was Mr. John Nichols. The anonymous specimens mentioned p. lxxii. were published by Mr. Ellis, author of the Memoir of a Map of the Countries between the Euxine and the Caspian seas. Some account is given of the dramatic biographers; and the preface is closed with what we regret to mention, a page full of anger and vexation, directed (as we are informed) against some persons who misrepresented the author's intentions in a novel which he published. Nothing can be more remote from the liberal spirit of poetry or of poetical biography, than this rhapsody; and our regard for the ingenious writer prompts us to wish for its omission.

Our author has, with great propriety, arranged the materials of Phillips in chronological order; and he begins with Robert of Gloucester, a poetical annalist of the reign of Edward I. This commencement we must regard as rather abrupt, and should have liked to have seen a prefatory dissertation on the British, Northern, and Saxon poets, with specimens, as Mr. Gray projected for his History of English Poetry. We doubt whether the earl of Surrey were the first author of blank verse in the English language, as the practice might be traced even from the Anglo-Saxon times. As a specimen at once of Phillips's characters, and of our author's additions, we offer the following extract,

"Nicholas lord Vaux, a poetical writer among the nobility, in the reign of king Henry the 8th; whose commendation, saith the author of the Art of English Poesy, lyeth chiefly in the facility of his metre, and the aptness of his descriptions, such as he takes upon him to make, namely, in sundry of his songs, wherein he sheweth the counterfeited action very lively and pleasantly."

'The name of Nicholas, Warton has proved to be a mistake. Lord Vaux the poet, must have been lord Thomas, (the son of lord Nicholas) who was summoned to parliament in 1531, and seems to have lived till the latter end of the reign of queen Mary,



Two poems in the collection above mentioned are known to have been written by lord Vaux: "A dyttie or sonnet made by the lord Vaus, in the time of the noble queen Mary, representing the image of death." This is what is vulgarly said to have been written on his death-bed, and is re-printed in Percy's Ballads, and Anderson's Collection of Poets. The other is "The Assault of Cupid, upon the fort, in which the lover's heart lay wounded." This is also re-printed by Anderson. Great number of Vaux's poems are extant in the "Paradise of Dainty Devises;" another collection published in 1578, in quarto.

' There was another favourite poet of the same period generally classed with lord Rochford and lord Vaux, but not mentioned by Phillips. This was sir Francis Bryan, Wyat's particular friend. He was born of a good family, educated at Oxford, employed in several honourable embassies during the reign of Hen. the VIII. and gentleman of the privy-chamber to that king\*. He was captain of the light-horse under Edward duke of Somerset, lieutenant-general of the army against the Scots, and made banneret by the protector immediately after the battle of Musselborough, about 27 Sept. 1547†. He died chief justiciary of Ireland, at Waterford, 1548‡. He was nephew to John Bouchier, lord Berners, the translator of Froissart. He translated from French Guevara's Dissertation on the Life of a Courtier, Lond. 1548. 8vo. Several of the poems by uncertain authors, before mentioned, are also supposed to have been the productions of Bryan.

' There is one other principal poet of this day, who has been rescued by Warton from total oblivion. This person's name was Nicholas Grimoald, a native of Huntingdonshire, educated both at Cambridge and Oxford. He is the second English poet after lord Surrey who wrote in blank verse. He wrote a poem on the death of Marcus Tullius Cicero; and another on the death of Zoroas, an Egyptian astronomer, both printed in Tottel's collection, 1557. with the initials N. G. Warton says, that as a writer of verses in rhyme he yields to none of his cotemporaries for a masterly choice of chaste expressions and the concise elegancies of didactic versification. A third specimen of early blank verse was by William Vallans, 1590, in a "Tale of Two Swannes," which, under a poetic fiction, describes the situation and antiquities of several towns in Hertfordshire§.

' Edmund lord Sheffield, created a baron by Edw. VI. and killed by a butcher in the Norfolk insurrection, is said by Bale to have written sonnets in the Italian manner||.

"It would be unpardonable," says Warton, "to dismiss Tottel's valuable miscellany without acknowledging our obligations to

\* Wood's Ath. I. 73.

§ Warton ut supra, p. 65.

† Ibid.

|| Ibid.

‡ Warton, III. p. 42.

him, who deserves highly of English literature, for having collected at a critical period, and preserved in a printed volume, so many admirable specimens of ancient genius, which would have mouldered in manuscript, or perhaps, from their detached and fugitive state of existence, their want of length, the capriciousness of taste, the general depredations of time, inattention, and other accidents, would never have reached the present age. It seems to have given birth to two favourite and celebrated collections of the same kind, the *Paradise of Dainty Devises*, before mentioned, and *England's Helicon*, which appeared in the reign of Elizabeth \*." P. 48.

We do not understand what Mr. Brydges means, p. 101, by 'an engraved map of the Saxon and British kings;' but suppose that it is a genealogical table.

In p. 105, *et seq.* an account is given of the old translators of the Greek and Latin classics. At p. 130 there occurs an extraordinary mistake, as our readers will judge.

"George Etheridge, a comical writer of the present age, whose two comedies, 'Love in a Tub,' and 'She would if she could,' for pleasant wit, and no bad economy, are judged not unworthy the applause they have met with."

'He was born at Thame in Oxfordshire, admitted in C. C. College in Nov. 1534; and in Feb. 1539 was admitted Probationer-fellow. In 1553, being esteemed an excellent Grecian, he was appointed king's professor of that language in the university, which, as he had stood forward against the papists in Mary's reign, he was obliged to resign on Mary's accession. He now practised physic, by which he gained considerable wealth amongst those of his own persuasion. He adhered to the last to his religious opinions, being living an old man in 1588, with the character of a good mathematician, an eminent Hebrician, Grecian, and poet, and, above all, an excellent physician †.' P. 130.

We have not Wood's book at hand: if we had, we should restore the last paragraph to the proper personage. Suffice it to observe that George Etheridge is a well-known dramatist of the reign of Charles II.

In the account of Spenser our author has largely, but judiciously, extracted from Dr. Warton's observations. The remark that Spenser's first book may be regarded as an entire work of itself, is just; and we would recommend a separate publication of that book, containing twelve cantos, as more interesting to common readers of poetry than the prodigious extent of the *Fairy Queen*. In like manner the tales, and some other select pieces of Chaucer, may be published apart

\* Warton, III. p. 69.

† Wood's *Ath.* I. p. 238.



for the general library of English poetry. It has not, we believe, hitherto been remarked, that our collections of poetry are too long, and our selections too brief. The French, Italians, and Spaniards, follow a different plan, and select the *pièces choisies* and the *Parnasse*, with more taste and judgment.

We have read that king Charles I. was accustomed to amuse himself with Fairfax's translation of Tasso; but we remember no authority for the assertion that king James (I.) valued his Tasso above all other English poetry.

We will close our extracts with the account of Drayton.

"Michael Drayton, contemporary of Spencer and sir Philip Sidney, and for fame and renown in poetry not much inferior in his time to either: however, he seems somewhat antiquated in the esteem of the more curious of these times, especially in his *Polyolbion*: the old-fashioned kind of verse whereof seem somewhat to diminish that respect which was formerly paid to the subject, as being both pleasant and elaborate, and thereupon thought worthy to be commented upon by that once walking-library of our nation, Selden; his England's Heroical Epistles are more generally liked; and to such as love the pretty chat of nymphs and shepherds, his *Nymphals*, and other things of that nature, cannot be unpleasant."

Drayton, according to the testimony of Burton the historian of Leicestershire, was sprung from an ancient family, who derived their name from the town of Drayton, in that county; but his father (who, Aubrey says, probably falsely, was a butcher) removing into Warwickshire, he was born in the village of Harfoll in that county, in 1573. He was early distinguished for his proficiency in literature, which put him into the way of preferment; and in 1588 he was a spectator at Dover of the Spanish Armada. Nine or ten years before the death of Q. Elizabeth, he became eminent for his poetical talents, and in 1593 published a collection of pastorals under the title of "Idea; the Shepherd's Garland, fashioned in nine eclogues; with Rowland's Sacrifice to the Nine Muses," 4to, dedicated to Mr. Robert Dudley. This Shepherd's Garland is the same with what was afterwards reprinted, with emendations by our author, in 1619, folio, under the title of *Pastorals*, containing *Eclogues*, with the *Man in the Moon*. It is remarkable, that the folio edition of Drayton's Works in 1748, though the title-page professes to give them all, does not contain this part of them. His "Barons Wars" and "England's Heroical Epistles," his "Downfalls of Robert of Normandy," "Matilda," and "Gaveston," were all written before 1598. He joined in the congratulations on king James's accession, by a poem, 1603, 4to, which, he says, in his preface to the *Polyolbion*, was so misinterpreted, as nearly to prove his ruin. This accident, probably, made him despair of all future hopes of favour at court. In 1613 he published

the first part of his *Poly-olbion*, by which Greek title, signifying *very happy*, he denotes England; as the antient name of Albion is by some derived from Olbion, happy. It is a chorographical description of the rivers, mountains, forests, castles, &c. in this island, intermixed with its remarkable antiquities, rarities, and commodities. Prince Henry, to whom this first part is dedicated, and of whom it exhibits a print, in a military posture, exercising a pike, had shown the poet some singular marks of his favour: the immature death therefore of this young patron was a great loss to him. There are 18 songs in this volume, illustrated with the learned notes of Selden; and there are maps before every song, wherein the cities, mountains, forests, rivers, &c. are represented by the figures of men and women. His metre of 12 syllables being now antiquated, it is quoted more for the history than the poetry in it; and in that respect is so very exact, that as bishop Nicholson observes, it affords a much truer account of this kingdom and the dominion of Wales than could well be expected from the pen of a poet. It is interwoven with many fine episodes: of the conquest of this island by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of English warriors, navigators, saints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the second part, or continuation of twelve songs more, making 30 in the whole, and dedicated to Prince Charles, to whom he gives hopes of bestowing the like pains upon Scotland.

‘ In 1619 came out his first folio volume of poems; and in 1627 was published the second volume, containing “the Battle of Agencourt,” in stanzas of eight lines (written after he was 60 years old) “the Miseries of Queen Margaret,” “Nymphidia, or the Court of Faeries,” “Quest of Cynthia,” “The Shepherd’s Syrena,” “The Moon Calf,” a satire on the masculine affectations of Women, and the effeminate disguises of men of those times, and “Elegies,” 12 in number. In 1630 he published another volume of poems, in 4to, entitled “The Muses Elizium, in ten sundry Nymphs, with three Poems on Noah’s Flood, Moses’s Birth and Miracles, and David and Goliath.”

‘ He died in 1631, and was buried in Westminster-abbey. It seems, by Sir Aston Cockayne’s poems, as if he lived latterly in the country, and was held in high estimation by the gentlemen of his neighbourhood.

‘ Drayton’s taste was less correct, and his ear less harmonious than Daniel’s—but his genius was more poetical, though it seems to have fitted him only for the didactic, and not for the bolder walks of poetry. The *Poly-olbion* is a work of amazing ingenuity; and a very large proportion exhibits a variety of beauties, which partake very strongly of the poetical character; but the perpetual personification is tedious, and more is attempted than is within the compass of poetry. The admiration in which the He-



roical Epistles were once held raises the astonishment of a more refined age. They exhibit some elegant images, and some musical lines: but in general they want passion and nature, are strangely flat and prosaic, and are intermixed with the coarsest vulgarities of idea, sentiment, and expression. His *Barons Wars* and other historical pieces are dull creeping narratives, with a great deal of the same faults, and none of the excellencies, which ought to distinguish such compositions. His "*Nymphidia*" is light and airy, and possesses the features of true poetry.' p. 262.

It is most probable that Drayton intended to derive his quaint title from the Greek *αἰετος*, *happy* or *rich*; but some jingle seems also intended between *αἰετος* and *αἰετον*.

This volume is an elegant and acceptable present to the public; and it will afford us pleasure to see the publication of the second, which is to extend from the beginning of the reign of James I. to modern times.

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*The Divine Origin of Prophecy illustrated and defended in a Course of Sermons preached before the University of Oxford, in the Year MDCCC. at the Lecture founded by John Bampton, M. A. &c. By the Rev. George Richards, M. A. &c. 8vo. 6s. Boards. Rivingtons. 1800.*

THE subject selected by this lecturer is of the highest importance: it is one which, in the present times, cannot too much occupy the attention of Christians, and which will often perplex the ingenuity of the infidel. Few, indeed, of this latter description will give themselves the trouble of examining the prophetic writings with true critical attention, though the study of them is connected with the most important facts in the history of mankind. Yet if such are contented with the flippancy of their own wit instead of the solidity of their own arguments, with vague declamations on heathen oracles and on Christian and Jewish priestcraft, the serious Christian will feel himself fortified in his religious hopes by the testimony of prophecy; instructed and in the best way amused by such researches into the history of the past, and such prospects of the events of future ages; and, above all, his mind will be elevated by the animated views which this study gives him of the superintendence of Providence, and the moral government of the world.

When the followers of Christ are required to assign a reasonable cause for their belief in the inspiration of the prophets, they will not, it is presumed, appear either precipitate or injudicious in their decision, if they reply in the following terms. Being con-

vinced of the public appearance of the several parts of the sacred volume prior to the respective occurrences illustrative of the predictions, and perceiving an exact and striking coincidence between the prophecies and the events in which they were completed, we felt an earnest desire of knowing, whether this coincidence might not be the effect of imposture, of human sagacity, of enthusiasm, or of chance. Prosecuting our researches for this purpose, we have discovered that the prophets revealed events of the most distant times, that they frequently described the minute circumstances attending those events, that some of the peculiarities predicted were unexampled in the age of the prophets, and that the predictions thus circumstantially detailed were very numerous:—that the occurrences foretold were often in the highest degree extraordinary or improbable, and sometimes even directly opposite to those, which, to a mere human speculator, must have appeared likely to take place:—that the subjects of the predictions were frequently hostile, and sometimes inevitably ruinous to the worldly interest of the prophets; and, therefore, such as it is not conceivable that an impostor would have selected:—that the distinguishing characteristics of the prophets, and of their predictions, are peculiarly adapted to the design for which prophecy uniformly professed to have been given; and that the prophets, if uninspired, appear to have been morally incapable of persevering uninterruptedly through so long a period, in the prosecution of so complicated a design, and of maintaining, with such nicety of discrimination, the propriety of the several parts:—that the conduct of the prophets, as recorded in the Old Testament, is inexplicable upon any principles of human policy, and can only be reasonably accounted for upon the presumption of a divine agency:—that the means which they employed, and the sublime object which they pursued, together with the circumstances attending the opening and the final close of their supposed intercourse with the Deity, are peculiarly calculated to strengthen and confirm us in our belief of their real inspiration:—and, lastly, that in casting our eyes over the several parts of the human race, we discover the exact completion of many clear and important predictions, in the present condition of a great portion of the inhabitants of the globe. We consider all these circumstances, taken collectively, as exhibiting an accumulation of evidence, which amounts to a moral certainty; we are utterly unable to refuse it our unequivocal and absolute assent; and we therefore acknowledge the divine inspiration of the sacred prophets.' P. 341.

In the above extract is an outline of the plan pursued by the lecturer in these discourses, which he has filled up with great judgement. Throughout, indeed, the chief subjects of prophecy are brought forward in a manner both to entertain and instruct the reader. In the first discourse the subject is



introduced with some general remarks on the nature of prophecy, and our inquiries are then limited to the following points.

‘ That the events foretold were frequently remote, were described with minuteness, were sometimes novel, and were very numerous :

‘ That in the age of the respective prophets, by whom they were predicted, they must have appeared often improbable, and sometimes the exact reverse of what might have been reasonably expected :

‘ That, in numerous instances, the subjects of the predictions were peculiarly unfavourable to the worldly views of the prophets, and the contrary to those, which, it is reasonable to suppose, impostors would have chosen :

‘ That there is a propriety and consistency in all the parts of prophecy, constituting one great and harmonious scheme, which it seems morally impossible that the prophets could have imparted to it, if they had not been really inspired :

‘ That the general conduct of the prophets is inexplicable upon human principles, and can only be satisfactorily accounted for by an acknowledgment of their inspiration :

‘ And lastly, That from the means which they employed, and the end which they pursued, from the circumstances attending the origin and termination of sacred prophecy, and from the present situation of a considerable portion of mankind, affording a sensible demonstration of the prescience of the ancient prophets, a strong presumptive argument may be derived in favour of their pretensions to a divine revelation.’ P. 39.

In the second discourse predicted events are examined with respect to their distance from the time at which they were foretold, the minute resemblance of their features, and their exact coincidence with prophetic description. These points are judiciously illustrated in the cases of Josias, Cyrus, our Saviour, Babylon, Nineveh, Tyre, Egypt, the Arabians, &c. &c. and the distinction is ably drawn between the conjectures of poetry or soothsaying, and the certainty and accuracy of inspiration. Thus Seneca might, from the discoveries of his times, conjecture that a few miles on the immense tract of waters which bounded the empire on the west would not for ever be the limits of navigation; and the augur who determined the duration of the Roman government to twelve centuries, from the twelve vultures seen by Romulus, was restricted to the number twelve from an antecedent event. He was led to a remote æra in his conjectures from the flourishing state of the empire in his time. He reasoned, from the

usual events of empires, that the duration of that of his own country could not differ widely from other governments, and that its fall would be nearly as far distant from its greatest splendor as its splendor was from the origin of the Roman city. Hence, as he lived seven hundred years from the time of Romulus; and as an age, or hundred years, was a period of time in common use with the Romans, he could not take a less æra than a hundred years for each vulture; and consequently the twelve hundred years brought him, in round numbers, to that time which might be a fair conjecture for the future duration of the empire. But how widely different is this species of calculation from sacred prophecy. By the heathen augur a naked event only is foretold.

‘ Had a variety of the minute and distinguishing peculiarities which characterise it, been predicted, there would have been that wonderful display of prescience which, it may justly be contended, can only proceed from the immediate revelation of the Deity. Were it now declared, at what precise period the celebrity of America will commence; what will be the distinguishing marks of her greatness; what particular countries she will subdue during her prosperity, and to what individual nation she will in turn submit, when she declines:—or had it been signified by the Roman tragedian in what age the new hemisphere would be disclosed, what kingdom would render itself illustrious by the discovery, what would be the most remarkable features of the new-found continent, and what the consequences to Europe of so vast an accession of territory and riches:—or, again, had the heathen priest specified the particular nations of the world who were to be the conquerors of Rome; had he described their language, their persons, their manners, and their arms; had he traced the gradations of their conquests, and marked out the peculiar changes of society which should take place at the fall of the empire:—in all these instances, by such a minute discrimination of the attending circumstances, the philosopher, the poet, and the augur, would have advanced far beyond the limits of the human understanding, and might not unjustly, perhaps, have been brought into competition with the favoured prophets of the Most High.’ P. 58.

The third discourse shows that the events predicted were of such a nature as to lie entirely out of the reach of the natural foresight of man. The proofs are taken from our Saviour’s prophecy of the destruction of the temple in the life-time of some who heard him; the peculiar fates of Babylon and Nineveh, Egypt and the Arabs; and the character of the papal authority, whose fall will throw an additional light on the sacred scriptures. What could render it probable that Egypt, the mother of arts and literature, should be the basest of na-



tions? that the situation of Babylon should only be known from its being the abode of different wild beasts? and that Nineveh, a city scarcely inferior in size to itself, should be totally lost to posterity? These, and similar predictions, appeared in direct opposition to existing facts at the date of their delivery, to the reasonable expectations of man, and the regular order of natural occurrences.

The fourth discourse embraces the state of the Jews; and, in doing this, the preacher humanely remarks, that "it is impossible not to admit such sentiments and descriptions as must give pain to that unfortunate nation. Let it not, however, be supposed that this duty is performed without a considerable degree of reluctance. No sincere Christian can wantonly wound the feelings or aggravate the miseries of an afflicted people. Persecution, whatever form it may assume, is utterly irreconcilable with the pure and gentle spirit of our religion." With this amiable sentiment the inquiry is conducted; and our preacher anticipates with pleasure the time when this original people of God shall be re-admitted into their earthly Canaan, restored to his favour, and finally accomplish one of the last in the long train of wonderful predictions which have been delivered by their prophets.

The object of the fifth discourse is to demonstrate that these predictions are generally unfavourable, in the highest degree, to the interested designs of impostors and sycophants. Daniel pronounces very unwelcome truths to a royal ear; another prophet exposes his life to the rage of Jeroboam: Elijah, Jeremiah, Isaiah, all appear to be far removed from the contracted views of human policy, from the artifices and objects of interested pretenders.

The sixth discourse presents to us the consistency of sacred prophecy.

The spirit of prophecy first displayed itself at the introduction of sin: it closed its heavenly career when the power of sin was broken in the triumphant establishment of Christianity. The temporal events which it portrayed, the achievements of celebrated monarchs, and the revolutions of mighty empires, were all more immediately concerned in favouring the progress of Revelation. The false pretenders to inspiration may in vain lay claim to this incontrovertible testimony of an over-ruling influence. The predictions of the Pagan oracles were independent of each other, and utterly incapable of uniting in one grand and connected system. Sacred prophecy alone combines its several parts in one perfect whole. The merciful spirit of redemption breathes through every page of the prophets, and imparts the same beauty and harmonious agreement to their numerous writings, which natural law and

order, as willed by the Almighty, bestow upon the vast and multifarious system of the universe.' P. 232.

With this view of the consistency of prophecy is properly connected the superior morality of the prophets themselves, and the enlarged ideas they give us, both of the creation and the Creator. And thus the prophetic compositions, like the divine productions, 'exhibit that unity of design and harmony of parts which it is equally impious and absurd to represent as the fortunate result of contingencies, or a successful effort of ingenious imposture.'

The seventh discourse inquires into the motives by which the Hebrew prophets could be actuated, and proves clearly that these could be neither interested nor political. They could not aim at popularity, nor the favour of the sovereign; riches were evidently not their object; and it is equally obvious they were not actuated by enthusiasm or fanaticism. The honour of God, and the advancement of his religion, were the sole ends which they had in view; and

'never did the prophets of Israel betray any private or temporal aim, or deviate, even in a single instance, from the pure and sublime object which they avowedly laboured to attain. In wealth and in poverty, in triumph and in defeat, when seated like David upon a throne, or like Amos tending the herds, they invariably declared themselves to be employed as the ministers of Jehovah in revealing his will to mankind.' P. 282.

In the eighth discourse is drawn an admirable comparison between the fates of the two species of prophecy, the sacred and the profane. The first proceeded from

'the one God, pure, spiritual, and invisible, the maker and the preserver of worlds, the high and mighty One, who is from everlasting. It began in the infancy of nature, with the first inhabitants of the earth, from whom have been derived all the nations of the globe. It was occasioned by circumstances the most interesting and awful which a reasonable being can contemplate; the fall of a new race of creatures by sin, and the benevolent intention of the Creator to restore them to life and immortality.' P. 288.

It has been the object of attention from that time to this, and will not cease to be so till the religion of Christ,

'pure and spiritual, founded on perfect morality and rational piety, promoting peace on earth, and conducting man to heaven, should triumph over worldly superstitions, and unite all the inhabitants of the globe in one bond of sacred brotherhood and love, obedient to their common Redeemer, and protected by the universal God.' P. 316.



The ninth and last discourse takes a bird's-eye view of the present state of the earth, and brings to a point the judicious observations made in the preceding discourses. It proves clearly that we have sure and certain and never-failing evidences of the truth of our religion. It points out how much infidelity is baffled in its endeavour to account for the present appearances of the moral world, and that the approaching and final fall of the papal power will increase its difficulties still more. On the whole, we recommend this work strenuously to the younger clergy and to students in divinity. On the topics here brought forward they may dilate with great advantage to their congregations and themselves; and both from the subject selected and the manner of treating it, the solidity of the arguments, the energy and perspicuity of the style, and the vein of piety which pervades the whole, this writer deserves well of the Bamptonian lecture.

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*A concise History of Greece, from the earliest Times to its becoming a Roman Province. In Three Volumes. By John Payne, Author of the Epitome of Modern History. Illustrated with Maps, and several Copper-Plates. Vol. I. 8vo. 9s. Boards. Johnson. 1800.*

AS literary merit depends on the excellence, not the multiplicity of compositions, we are not influenced, in forming an opinion of this history, by the copious list of Mr. Payne's works, from which it appears that he has exercised his pen as a lawyer, a politician, a financier, an historian, and a geographer. It cannot be supposed that he excels equally in all these departments; and perhaps it may be affirmed, with truth, that he does not, in any one of them, rise above mediocrity. The case, however, is not the same in the walks of literature as in those of poetry, where mediocrity is necessarily considered as disgraceful. In politics, history, or geography, a writer who neither soars high nor sinks low may yet be respectable.

Mr. Payne dedicates his work to the earl of Moira, whom he compares with Thucydides and Xenophon. In his preface, he gives his opinion of former publications relative to the history of Greece; but he does not very accurately discriminate their merits.

After a sketch of the early Grecian history, our author exhibits a short view of the oracles, and makes just observations upon those vehicles of imposture. He proceeds to treat of the Olympic games and other festivals, which he properly describes. In the history of Sparta, he rather leans to the opinions of other writers respecting the propriety or utility of the

institutions of Lycurgus, then ventures to promulgate his own sentiments, though he had ample scope for remark.

Speaking of Pisistratus the Athenian usurper, he with reason controverts the opinion of Mr. Mitford, that a real attack was made on the life of that demagogue. He says,

‘As no ancient author has thrown out a surmise to support such an opinion, it must rest alone on the reasons which that gentleman assigns for holding it; which are, that the account given came from his enemies; that the belief of a real attempt to assassinate him prevailed at Athens for a considerable time; and because, if it had been a fraud, it was never detected.’ P. 100.

To this passage Mr. Payne has subjoined a note, which we think is not injudicious.

‘That Pisistratus did not scruple to impose on the people of Athens, appears from a subsequent event, which the above author gives from Herodotus, without expressing any doubt of the fact. It relates to the means which were taken to reinstate Pisistratus in power when he was afterward driven into exile, which were by dressing a gigantic woman in complete armour, and adorning her with the characteristic ensigns of Minerva, seating her in a magnificent car, and causing her to be conducted through Athens in great state; whilst she, in the authoritative tone of a goddess, commanded the Athenians to receive Pisistratus. Surely this is a much less credible story than the first, and, if admitted, tends very much to strengthen the opinion that the first was a mere trick; for no one would have dared to play off so palpable an imposition, except upon a people whose gross credulity had been before experimented upon.’ P. 100.

He maintains, in opposition to Mr. Mitford, that Xerxes really ordered lashes to be inflicted, by way of punishment, on the Hellespont; and we do not see sufficient reason to dispute the authority of Herodotus on this occasion. A weak tyrant, in a paroxysm of arrogance and folly, may have given such an order, however absurd it may appear to a reflecting mind.

The chief incidents of the war between Xerxes and the Greeks are related from the best authorities; and the unprincipled character of that despot is stigmatised with merited censure.

The illustrious administration of Pericles is thus introduced:

‘By the death of Cimon, Pericles enjoyed the full confidence of the Athenian people without a rival, when a new æra in the history of Athens commenced, which may be described as the age of luxury and the arts.

‘Pericles was descended from one of the most illustrious families,



in Athens. His natural endowments were of a very superior kind, and his education had been superintended with the utmost care. His philosophical instructor was Anaxagoras of Clazomenæ, from whose lessons he acquired a much more enlarged and just knowledge of nature than had before been taught; the doctrines of that philosopher tending to overthrow the superstitious practices and opinions which prevailed among the Athenians; so that Anaxagoras, and all his disciples, were generally charged with atheism. Pericles engaged early in public affairs, gained the ascendancy over all his competitors, became at length, and continued to be till his death, master of the affections, and no less of the liberties, of the Athenian people; and though master, yet guardian and promoter of the latter. His abilities as a statesman were eminently great; he was likewise an able general, and a most powerful orator. He rendered Athens the most eminently distinguished state that ever existed; but whilst so productive of every thing great and glorious, it was at the same time deeply infected with faction, licentiousness, and wild tumultuary caprice.

‘Although from his birth and fortune Pericles might have been expected to devote his great abilities to the interests of the aristocratic party in the Athenian commonwealth, yet, when he started in life, he appeared only in a military capacity, in which he acquired great reputation, and declined taking a decided part in politics, until the death of Aristides, the banishment of Themistocles, and the absence of Cimon on distant expeditions; when Pericles appeared conspicuously in the administration, yet choosing rather to court the favour of the multitude than of the great and few: in private life he was neither convivial nor jocular; secluding himself from company, and at all times supporting a dignity of deportment, which, according to Plutarch, was never laid aside even in his unbended hours.’ P. 235.

Of the celebrated funeral oration delivered by Pericles in honour of those who had fallen in the war between the Athenians and the Lacedæmonians, the substance is given by Mr. Payne with some spirit. To exclude it entirely, would have been a censurable omission; yet Mr. Mitford has contented himself with referring his readers to the original, on the idle pretence that it ‘denies abridgement.’

In this volume, the history is brought down to the thirteenth year of the Peloponnesian war. The concluding chapter treats of the ‘character and manners of the Athenians,’ includes a ‘comparative view of the manners of the Greeks with those of other nations their contemporaries,’ and describes the state of the arts and sciences among them. Referring to the time of Draco, the writer says,

‘That their degree of civilisation and simplicity of manners greatly excelled the mass of mankind coeval, is apparent; for even

the laws of Draco prove a virtuous age in Greece, when crimes were held to be so heinous, that every degree of criminality was punishable by death.' Vol. i. P. 436.

In opposition to this inference, it may be contended, that such laws may prove a *vicious* age, when crimes were so numerous and atrocious, that the most rigorous and cruel punishments were deemed, by a legislator who enjoyed the reputation of wisdom, necessary for the coercion of the people. We do not offer this remark in justification of the inhumanity of Draco (for no state of society can justify such laws), but merely in the way of argument, to show that the conclusion drawn by Mr. Payne is by no means indisputable.

There is little originality in this or any other part of the work; but, upon the whole, it is a judicious compilation, and may be recommended to those who wish to become so far conversant in the Grecian history as to avoid the reproach of gross ignorance, and at the same time are too idle to devote any large portion of time to their studies.

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*The Political Economy of Inland Navigation, Irrigation and Drainage; with Thoughts on the Multiplication of Commercial Resources; and on Means of bettering the Condition of Mankind, by the Construction of Canals, by the Improvement of their various Capacities for Commerce, Transfer, Agriculture, Household Supplies, and Mechanical Power; and by the unlimited Extension thereof into the remotest Interior of Great Britain and of Foreign Parts. By W. Tatham. 4to. Boards. Faulder.*

THE advantages of inland navigation to a country are every day more sensibly felt; and if at times unnecessary works have been undertaken, and wild speculations have been introduced by those who consider the profit of cutting the canal, instead of the profit to be derived from the canal when cut, these partial abuses of an institution do not greatly diminish the general good which may accrue from it. A canal facilitates the communication between countries, and may be rendered serviceable to navigation to a much greater extent than has been hitherto attempted, or is probably conceived. The height of a mountain, or the depth of a valley, and other difficulties in the way of the engineer, are seldom insurmountable; and if nations, barbarous in comparison of the English, such as the Russians and Chinese, can execute works of this kind more than thrice the length of our island, it must be a reflection on the talents of our engineers, and the spirit of the managers of our commerce, if nature have interposed any obstacle in this country which is regarded as irremediable by the exercise of skill and perseverance.



The writer of this work is perfectly sensible of the advantages to be derived from extending in every country the communication by canals; and the instances adduced by him of their utility in various countries, confirm his general positions. Many allowances are to be made for his style, as he is an American, and has not acquired the art of giving an easy flow to his ideas. He looks out for pompous words and forced expressions, when the plainest language would have better suited his purpose. But this slight interruption to the reader can scarcely be called an impediment to the train of reasoning pursued in the work; and the improvements suggested, particularly with reference to the port and city of London, claim the attention of the engineer, the merchant, and the statesman.

The greater part of the volume relates to the docks intended to be made in Wapping, chiefly for the benefit of the West-India trade; and a good account is given of the design. Of this so much has been already said, that little can be added for the information of the public. Mr. Sharpe's and Mr. Whitworth's plans of canals are very properly introduced; and this leads to a general project for insulating the metropolis by means of canals, by which commodities may be received into, or sent out of, every part of London, with the utmost ease, and a very great saving of expense. The insulating line begins a little above Battersea-bridge, goes through Paddington, Camden-Town and Islington, passes near Hackney-road, and stops at Limehouse; is revived below Greenland-Dock, passes south of St. Helena tea-gardens, to Surry-Square and Kennington-Common, and terminates above Battersea-bridge. Within this line are cuts which are to connect the great canal with basins in different parts of the metropolis. On the south-side of the Thames no contrivance is necessary to supply the canal with water, as it will flow from the Thames above Battersea to some inferior point in the Thames below Greenland docks; and, by the opening of the sluice at Battersea, it may be filled at pleasure. On the north side, the height of the ground, over which the line passes, seems to be a formidable objection, as about eleven miles of canal are to be supplied by engines from the Thames, or from streams to the north of London. The facility by which the water may be derived from the Thames is manifested by a fact; and the generality of persons are more willing to give credit to a plan when a thing is proved to have been done, than when the possibility of its being done is demonstrated in the clearest manner. At the Shadwell water-works, water is raised by means of the steam-engine to the height of ninety feet; and this is so nearly the height required for the canal, that, from the estimation of the expense in these works, a just calculation may be made of the expense of filling and supplying the canal with water. This calculation

is made; and the interest of the money expended in the erection of the engine, the coal consumed in it, and all the necessary charges, amount, on a liberal computation, to 7977*l.* 10*s.* annually. We may here observe, that, trifling as this expense is to the general profit of such a canal, it may be diminished by the profits derived from the application of the engine to other purposes, when the canal is filled, and wants but a small supply; or, if the water of the canal should be conveyed to different parts of the town by pipes, the supplying of the inhabitants with water will more than answer all the expenses of the engine. But, before a plan of this kind is adopted, we must inculcate on our countrymen the magnanimity of the Chinese monarch, who, when a work for the public good passes through his pleasure-grounds, takes up the spade himself, and, beginning the work, impresses on his subjects the maxim, that private pleasure or private interest ought never to obstruct general improvement.

The work is enriched with several plates, which elucidate the plans for the improvement of London, or illustrate the general modes of canal communications. From the specimen now before us, we hope the author has met with sufficient encouragement to induce him to put to the press another volume which he has already prepared on the same subject.

*Christianity vindicated, in a Series of Letters, addressed to Mr. Volney, in Answer to his Book called Ruins, or a Survey of the Revolution of Empires. By the Rev. Peter Roberts, A. M. 8vo. 5s. Boards. West and Hughes. 1800.*

A VINDICATION of Christianity from the effusions of so trifling a writer as Volney (trifling we mean in this respect) was scarcely necessary. It is evident that he has never given himself the trouble of studying it at the fountain-head, and that, throughout his work, he confounds the gospel with the idle traditions of popery, makes no distinction between the actions of men professing Christianity and the actions required of real Christians, and, carried away by the prejudices of his national infidelity, is incapable of making a good use of the learning and experience which he acquired by his residence in the East. These faults in the French writer are judiciously pointed out in the work before us. Much sound learning is displayed in the attempt to refer to a consistent origin many parts of the heathen mythology, and also in the description of the sphere; but such a mode of reasoning is, we fear, entirely thrown away upon the modern unbeliever, and is of no great use in the vindication of our religion. To the inconsistencies of the French writer in his theories of government are opposed the maxims



which have been laid down in this country by men of much thought and real experience; and, in these times of innovation, they may be perused with advantage by those who are warped by the new system of politics.

The infidel and the professing Christian ought to attend to our author's remarks on religious sects.

As to religious sects, they are the offspring not of religion, but of human nature, of ignorance, of pride, and sometimes of a scrupulous conscience, and a zeal for the truth. Ignorance finds difficulties, and it will find them every where; pride makes them and affects novelty, in order to attain distinction, and supports them to support the character. The sects which have arisen from a zeal for the truth have in proportion to their sincerity been tolerant, and it is a just tribute to the memory of Luther, that when mistakenly urged to intolerance, he steadfastly and successfully opposed it, and the church of England, in the zenith of her power, has followed his great example. As to the difference of sects, who agree in essentials, if professing themselves Christians, they persecute each other, they are certainly guilty of a breach of the first Christian duty to man, charity. The conduct of their adversaries is no plea for them; they ought neither to persecute nor encourage error, but they ought to prevent and reform it as far as they can. P. 82.

The French revolution is placed in a point of view not very common in the present times. From the neglect of tracing it to its true origin, many protestant writers have deviated into a defence of popery and the vilest superstition, instead of making a true distinction between the use and abuse of religion.

That revolution is an useful lesson to mankind, of the danger of establishing an error.—I cannot proceed to consider the mistakes into which you have been led, without recurring to that period in which a shallow policy, and an unhappy remissness, to give it the gentlest name (I ought to call it a weak and sinful surrender of the truth), prepared the scene of all the subsequent tragedy your nation has since put in action. The period I speak of is that when, at the close of the wars of the League, your otherwise excellent monarch, Henry IV. became a member of the Romish church. When wearied with contention, and threatened with assassination, he was persuaded to embrace an error. Alas! Sir, he was not alone to blame. The ministers of religion, the poor wreck of the massacre of St. Bartholomew, harassed and faint after the storm, and raised at once into consideration, were cajoled, in the name of peace, in to a dereliction of that duty which could alone have secured it. They defended their cause at the conferences, says Sully, but weakly, or not at all. Some days they were even dispensed with entirely, while the zeal of their antagonists employed all their effort to bring the king over to the church of Rome. And what was the event? Did they acquire peace? No.—Did the king effect a reconciliation

as to himself? No.—Were the advantages of the protestants established? No.—But they established popery, as containing no dangerous error, which is contrary to the truth; and having established this, they had no right to object to the revocation of the edict of Nantz. Nor was this all: when the errors of popery were exposed by the enemies of Christianity in general, the nation at large, which had by their error falsely believed popery to be Christianity, mistook the subversion of the heresy for the subversion of the gospel, and losing the hold on eternal life, has fallen at once into a dreadful void, wherein all the elements of society and of religion have become a chaos of fury and desolation. So tremendously have the sins of the fathers been visited on the children to the third and fourth generation of those whose dereliction of their God and their religion had all the effect of hatred to both. May God grant it may rest there, that the errors of the church of Rome may soon cease for ever, and that no endeavour to restore, or countenance or favour them, may draw a future vengeance down, of which we have so terrible an example, that God will require the souls of those who, by neglect or favour, remain or persist in error, at the hand of those who are the means or the accessaries.' p. 238.

We advise all who profess the Christian religion to attend to this remark; for, whatever may be their sect, whatever may be their opinions, let them be assured that the voluntary adoption of error, and a subscription to tenets which they do not believe, are highly offensive in the sight of God, and must be productive of great evil to civil society. From the remark of this writer on the French revolution, our readers may learn his method of treating his antagonist: throughout he keeps him to the point, and reasons fairly with him on his objections to Christianity; and we need not say that in such a contest, where on the one side is truth, and on the other are violent prejudices, contracted from birth and habit, in the abode of tyranny and superstition, the protestant appears to great advantage.

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*A Treatise on the Police of the Metropolis; containing a Detail of the various Crimes and Misdemeanors by which public and private Property and Security are, at present, injured and endangered: and suggesting Remedies for their Prevention. The sixth Edition, corrected and considerably enlarged. By P. Colquhoun, LL. D. &c. 8vo. 10s. 6d. Boards. Mawman. 1800.*

THE first edition of this valuable publication we very fully noticed\*; and, as well-wishers to the domestic security and

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\* See our XVIIIth Vol. New Arr. p. 157, 321.



prosperity of this kingdom, we are gratified in perceiving the extensive circulation of a treatise so peculiarly calculated to promote those desirable objects. In the present edition the author has given a more systematic arrangement to his work, and has introduced some new matter on subjects of political œconomy, collaterally connected with police. The impression which the original publication may have produced on the minds of the community is an interesting topic: it is alluded to in the following passage of the preface.

‘ The police of the metropolis, in every point of view, is a subject of great importance to be known and understood; since every innocent and useful member of the community has a particular interest in the correct administration of whatever relates to the morals of the people, and to the protection of the public against fraud and depredation.

‘ Under the present circumstances of insecurity, with respect to property and even life itself, this is a subject which cannot fail to force itself upon the attention of all:—all are equally concerned in the information which this work conveys; the chief part of the details in which are entirely novel, not to be found in books, and never laid before the public through the medium of the press, previous to the first publication of this Treatise.

‘ It may naturally be imagined, that such an accumulation of delinquency, systematically detailed, and placed in so prominent a point of view, must excite a considerable degree of astonishment in the minds of those readers who have not been familiar with subjects of this nature; and hence a desire may be excited to investigate how far the amazing extent of the depredations upon the public here related, can be reconciled to reason and possibility.

‘ Four years have, however, elapsed, since these details have been before the public, and they still stand on their original ground, without any attempt, which has come to the author's knowledge, to question the magnitude or the extent of the evil. On the contrary, new sources of fraud and depredation have been brought forward, tending greatly to increase the general mass of delinquency.

‘ In revising the present edition, the author felt a strong impulse to reduce his estimates; but after an attentive review of the whole, excepting in the instances of the depredations on commercial property (which have been greatly diminished by the establishment of a marine police, applicable to that particular object), he was unable to perceive any ground for materially altering his original calculations. If some classes of theft, robbery, and depredation, have been reduced, others have been augmented; still leaving the aggregate nearly as before.’

We are sorry that the exertions of the public to diminish the number of crimes against society, enumerated by the worthy magistrate, should bear so weak a proportion to the

convictions which must have been produced of their existence. When this treatise was first published, we had confidence in its estimates of depredation on the public, though to some persons the author might seem to have exaggerated the evils he pointed out. This opinion must have proceeded from inattention to the sources of mischief recapitulated in a subsequent passage of the preface.

The enlarged state of society, the vast extent of moving property, and the unexampled wealth of the metropolis, joined to the depraved habits and loose conduct of a great proportion of the lower classes of the people; and, above all, the want of an appropriate police, applicable to the object of prevention, will, after a careful perusal of this work, reconcile the attentive mind to a belief of the actual existence of evils which could not otherwise have been credited.—Let it be remembered also, that this metropolis is unquestionably not only the greatest manufacturing and commercial city in the world, but also the general receptacle for the idle and depraved of almost every country; particularly from every quarter of the dominions of the crown—where the temptations and resources for criminal pleasures—gambling, fraud, and depredation, almost exceed imagination; since, besides being the seat of government, it is the centre of fashion, amusements, dissipation, and folly.

Under such peculiar circumstances, while immorality, licentiousness, and crimes, are known to advance in proportion to the excessive accumulation of wealth, it cannot fail to be a matter of deep regret, that in the progressive increase of the latter the means of checking the rapid strides of the former have not been sooner discovered and effectually applied.

It is, however, earnestly to be hoped that it is not yet too late. Patriots and philanthropists who love their country, and glory in its prosperity, will rejoice with the author in the prospect, that the great leading features of improvement suggested and matured in the present edition of this work will ultimately receive the sanction of the legislature.

May the author be allowed to express his conviction that the former editions of this book tended, in no small degree, to remove various misconceptions on the subject of police, and, at the same time, evidently excited in the public mind a desire to see such remedies applied as should contribute to the improvement of the morals of the people, and to the removal of the danger and insecurity which were universally felt to exist.

An impression it is to be hoped is generally felt from the example of the Roman government, when enveloped in riches and luxury, that national prosperity must be of short duration when public morals are too long neglected, and no effectual measures adopted for the purpose either of checking the alarming growth of depravity, or of guarding the rising generation against evil examples.



It is by the general influence of good laws, aided by the regulations of an energetic police, that the blessings of true liberty, and the undisturbed enjoyment of property, are secured.

The sole object of the author in pointing out the accumulated wrongs which have tended in so great a degree to abridge this liberty, is to pave the way for the adoption of those practical remedies which he has suggested, in conformity with the spirit of the laws, and the constitution of the country, for the purpose of bettering the state of society, and improving the condition of human life.

We look forward with anxiety to the period when the police of this country shall occupy the serious and vigorous attention of its legislature. The wealth, the civilisation, the unrivalled political constitution of Great-Britain, the excellence of the general spirit of its laws, loudly demand the pursuit of an object so essentially connected with the vital principles of social intercourse, that without it all other civil advantages would be inferior to the protection of a vigilant despotism.

## MONTHLY CATALOGUE.

### POLITICS.

*The Report of the Select Committee appointed by the House of Commons, to enquire into the Establishment of the Courts of Justice in Westminster-hall; the Courts of Assize; the Civil Law Courts; and the different subordinate Offices attached to each Court, with the Fees, Duties, Appointments, and Duration of Interest of each Officer belonging to them. Agreeable to the Returns made by themselves to the Committee. 8vo. 2s. 6d. Clarke and Son.*

THIS is a part of a publication which we have already commended and to which we cannot too often call the attention of the public. In whatever shape the Reports of the Select Committee are published, whether collectively or separately, we shall be happy to find that they have an extensive circulation. This is the first step towards cleansing the Augean stable; and much may be done by patience and perseverance. It is only to be feared that the gentlemen who drew up the reports will sleep over their labours, and leave to others the difficult task of correcting the evils, which they have very faithfully, and with great judgement, pointed out. This report gives an account, yet we must add but a small account, of our courts of

law. Enough, however, is said to show the necessity of a more strict inquiry. Nothing, indeed, calls more loudly for reform than the salary of different officers. A judge, an office which ought to be of the greatest respectability, receives less than some clerks. We may add, that in many cases the amount of fees are not, and cannot be, ascertained. If a reform should ever take place in this department, we may be permitted to hope that the patronage of certain persons may be changed; and thus that no appearance of profit to a judge from a prisoner may affect the bandage on the eyes of justice. A simple principle pervades the reform in this and every other branch on which the committee has reported. The country does not refuse ample rewards to those who do the duties of any office; but every farthing lavished on sinecures is a cause of proportionable disgust.

*The Story of an injured Gentleman, in a Letter from John Bull to a Person in the North.* 8vo. 1s. C. Chapple.

Ireland is represented as a most detestable prostitute, whom John Bull, though he is already married, determines, without any fear of the Old Bailey before his eyes, to take as his second wife. The story has no attraction for a reader of taste.

## RELIGION.

*Cursor's Remarks on a Work entitled Apeleutherus; or, an Effort to attain Intellectual Freedom: in a Letter to a Friend.* 8vo. Conder. 1800.

Apeleutherus deserved the castigation which, in this pamphlet, he has received. Both writers indulge in the same style of writing, and do not aim at the greatest degree of accuracy in their reasonings. If the one too highly values the philosophers of the ancient world, the other detracts from their merits. In speaking of the ancients, he quotes their vices only, and seems not to recollect, that the versatility and levity of Erasmus, the meanness of Bacon, the intolerance, bigotry, arrogance, and despondency, of Johnson, if we consider their superior advantages from the light of Revelation, bring them nearly to a level with the sages of antiquity. Even Newton and Locke, whom, in this illustrious host, he brings forward with great appearance of respect to their names, maintained opinions of the Christian religion, which, from various parts of their works, must in his estimation place them in, or very near to, the class of the infidels. Christianity does not require such a comparison; and the best under this dispensation will be the first to make allowances for the defects of others, and the last to claim anything on their own merits. At the cross of Christ all these distinctions vanish; and in the glory of the Redeemer's character the excellence of his religion is manifest.



Apeleutherus, our readers will recollect (or more probably they have forgotten it), would abolish public worship and the priesthood; and, clearing the Christian religion from every mark of divine character, reduce it to a mere system of dry morality. His antagonist follows him closely, and exposes the weakness of his arguments, often with great ingenuity. The contempt in which he holds Apeleutherus and others is expressed in rather too strong language; and the author would have employed himself to greater advantage if, as Apeleutherus dwells constantly on the abuses of various institutions, he had drawn a line between their uses and abuses; and, in candidly allowing the validity of some of the objections, had pointed out the means of rectifying them, with the facility of rendering the institution still more favourable to its original purpose.

If any one has really been shaken, which we can hardly believe to have been the case, by the insinuations of Apeleutherus, he will, we are persuaded, either find in this work a remedy to his doubts; or, by balancing the weight of the respective assertions on each side, be enabled to pursue his Christian course without interruption. The zeal of the writer, though it is not sufficiently tempered with charity, we admire; and our readers must receive a very favourable impression of the work from a simile which does him great honour.

"A near friend of mine when at Rome, a few years since, was often prompted by curiosity to wander among the splendid ruins of that once famous city. One morning, in climbing over the Coliseum, he sat himself down, for a few moments, on the highest archway, to contemplate the scene before him; when he could not help lamenting, to his attendant, the ravages which had been committed on that magnificent building. "Alas," returned the man, with looks of expressive sensibility, "the Vandals, who could not discern its beauty, at first greatly defaced it: since then, it has been cruelly used by various popes and princes, who have, at different times, robbed it, to build or to embellish their palaces; and lastly, its materials have been more than once employed in repairing the walls of the city; walls, whose feebleness serves only more to display the weakness of the place; and yet, Sir," he cried with rapture, "the mighty fabric stands, majestic and firm." Apply this simile to Christianity. This also has been, by Gothic and barbarous hands, oftentimes defaced; by its false friends it has been not unfrequently applied to unworthy purposes; and yet, my friend, it stands!

"There is one point, however, wherein my simile gloriously fails. The Coliseum is, at best, but a splendid ruin! Not so with Christianity; for that building will survive the ruins even of time itself." P. 43.

*A Sermon preached in the Parish Church of Clare, in Suffolk, at the Presentation of the Colours to the Military Association of that Place, on Wednesday, June 26, 1799. By C. Hayward, Vicar of Haverhill, Suffolk. 8vo. 1s. Robinsons.*

"That, for a considerable time before, and uniformly since, the French revolution, infidelity has, by means of French writers and French principles, been gaining ground in this country, with great and rapid strides, is a fact which is hardly denied by any, except those who exult in the truth of it, and only wait for a riper opportunity of avowing their exultation." P. 15.

We are among those who deny that infidelity has been gaining ground in this country; and we lament that so many preachers can indulge themselves in such unwarranted assertions, or, in consequence of their delusions, in such strange language as the following:

"God forbid that religious opinions of any kind should ever again be propagated by the sword; but, sooner than the glorious fabric of the Gospel shall even totter in our land—sooner than the batteries of foreign illuminati, aided by the phrenzy of a misguided multitude, shall play against it—let every man, in the literal sense of our Saviour's words, "who has no sword, sell his coat and buy one;" and let us consider it as an honourable distinction, if we are allowed to be the lowest agents in the fulfilment of the grand promise of our Lord respecting his Gospel—"the gates of hell shall not prevail against it." P. 17.

We advise this preacher to purchase the armour described by St. Paul; and, with the sword of the spirit, he will do more execution on the minds of the wicked than he can possibly expect to effect with a carnal sword at the head of his volunteers.

*On the Measure and the Manner of Distributing—A Sermon preached at St. Mary's Church, Nottingham, on Tuesday, September 4, 1798, before the Governors of the General Hospital. By Edward Pearson, B. D. &c. 8vo. 1s. Rivingtons.*

This discourse contains many excellent remarks on the disposal of wealth. It is written with greater clearness than is usual in the composition of this writer; and we are happy in the opportunity afforded us of recommending it to the particular attention of the liberal and the serious reader. The passage relative to the expectations of the rich and poor, arising out of the inequality of wealth, and the tempers formed by it, is a sufficient specimen of the sound discrimination which distinguishes the discourse.

"That this intention of Providence, in the unequal distribution of property, is not fulfilled in so great a degree as might reasonably be expected, arises, in part, from the want of preparation in both rich and poor to make due allowance for each other's failures. It



is too usual with us to demand a perfect discharge of duty in others, while we attain to but an imperfect one in ourselves. Since it is scarcely to be hoped that the appropriate duty of either party will, at all times, be observed with equal exactness, both should be prepared to make that allowance for which both, by turns, will have occasion. Generosity is the acknowledged duty of the rich; the poor, therefore, are too apt to imagine, that a rich man, if in any instance he be deficient in generosity, has no claim on their gratitude, how much soever, on the whole, they may have been the objects of his bounty; and it is well if they think he has fulfilled his duty in this respect while he has any thing left to bestow. Gratitude, on the other hand, is the duty of the poor; the rich, therefore, are too apt to think that a poor man is seldom so thankful as he ought to be; and, if any sentiment should appear which is inconsistent with their ideas of his obligations, he is quickly regarded as unworthy of their bounty. Neither party seems sufficiently to consider the difference between conceiving the idea of a duty and actually discharging it. There may be difficulties in the discharge for which it is not easy to make just allowance: the rich man has perpetual struggles, felt only by himself, between the sense of his obligation to perform his duty by relieving the indigent, and the desire to be distinguished in his class by the increase of his possessions; and the poor man has fears, of which the rich can have no adequate idea, lest, while he is acknowledging the bounty of his benefactor, he may confess a dependence on another, which will degrade him from the character of a man. Though the suggestions of vanity or pride, in opposition to our duty, ought to be overcome, the overcoming of them may be no easy task; and it would be a severity of judgment, which the conduct of but few can bear, to consider the want of success in particular instances as decisive of the whole character.' P. 23.

*An Attempt to exhibit the Meaning and Connection of Romans, 5th Chapter, 12th and following Verses; particularly showing how they apply to the certain Salvation of all Infants.* 8vo. 1s. Faulder. 1800.

This is a very praise-worthy attempt to explain a passage in the epistles of St. Paul which has exercised the pen of the ablest writers. Taylor, Edwards, and Chauncy, have each their merits; but they are too erudite; and the author before us, with a just view of their defects, endeavours to find out a consistent meaning to the apostle's words, from a close examination of them and the context, without indulging himself in the latitude of metaphysical inquiry. His ideas may be seen from the following summary, with which he concludes his comment:—

'From these deservedly renowned verses of this great apostle, we learn the important facts, that death is the consequence of

Adam's sin universally, and that both sin and death came by him; that the deliverance from this death came by Christ; that the second death is the punishment of individual transgressions; that reigning in life will be the exclusive privilege of those who receive abundance of grace, and the gift of righteousness; and that they only shall reign in life by one, Jesus Christ, and by his obedience be made righteous. Thus, by retaining a regular connexion, and marking the gradations, which are preserved, on each respective subject, there will be no need to call in the aid of metaphysical subtleties to explain these momentous subjects of pure revelation; and we may safely challenge philosophy to frame a theory so satisfactory with the existing state of mankind, as subjects of sin and death.' P. 18.

Some difficulties still adhere to the explanation; for how can myriads be said to be delivered from death by a Saviour, if, instead of deliverance, in the common acceptation of the word, the act of our Saviour should be the means only of subjecting them to punishment, mortification, and death? If a man have undergone the punishment of the law, and have to all appearance lost his life at the gallows, the prince who should successfully employ the means of restoring him to life would hardly be said to deliver him from death, if, on the recovery of his senses, he were once more warned to prepare for execution, and the sentence should be inflicted again at the moment when the desire of life was renewed. The state of infants dying soon after their birth is indeed made, by our author, to be preferable to that of adults at their death; for, of the former, all will be saved; of the latter, a part only will enjoy the blessings of futurity. But, allowing this to be a true view of the subject, we can by no means see that "the salvation of all infants is perhaps the most solid reason in support of the practice of human baptism;" for the writer evidently refers the benefits of the baptismal act to the parents, not to the children, and converts the ordinance into a mere declaration of faith. According to the author, the infant will be equally saved, whether he is baptised or not; and a parent, who is a serious Christian, may see no necessity for declaring his faith at the moment that all his parental cares are employed to preserve the life of his child. The reflection drawn by the writer, if not strictly just in the sense in which he applies it, deserves attention. If all infants will be saved, how great ought to be the care of parents over their children to bring them up religiously, that the loss of that blessing may not be attributed to the negligence of early youth. But this may be applied to parents without considering the state of infants; and the same appeal may be made to them, that the final overthrow of their children may not be attributed to their inattention.



*Two Sermons preached before the University of Oxford, Feb. 10, 1799; — An Attempt to explain, by recent Events, Five of the Seven Vials mentioned in the Revelation; and an Inquiry into the Scriptural Signification of the Word Bara. By G. S. Faber, A. M. &c. 8vo. 1s. 6d. Rivingtons.*

The interpretations of the phials are founded upon the writings of Mede, the two Newtons, and Warburton. The seventh trumpet is supposed to have already sounded, and the third woe to have commenced. "The phials of God's wrath are even now pouring upon the earth." The noisome and grievous sore is, the "terrible mental disorder which issued from the infernal cave of Voltaire and his associates." The phial changing the sea into blood denotes the horrible scenes that have taken place in France in consequence of the revolution, which are considered by the preacher as a just retribution on that unhappy nation for its day of St. Bartholomew, and the revocation of the edict of Nantz; for its innumerable murders of the martyrs, and the division of their spoil between the French monarch and the Roman pontif. The phial on the rivers and fountains is the misery of the inferior republics. The scorching by the sun is the evils occasioned by France to the neighbouring nations. The phial on the seal of the beast overthrows the papal power. The sixth phial probably portends the destruction of the Turkish empire; and the last judgement is now very near. — We have given this summary of the discourse, as every interpretation of the prophecies, founded on reading, reflection, and a spirit of piety, deserves consideration. With regard to the near approach of the day of judgement, we cannot agree with this author: for, if his interpretations of the phials be right, much remains to be done before that event can be expected.

The inquiry into the meaning of the word **בָּרָא** has for its great object the overthrow of the notion of the eternity of matter. We do not see any great reason to apprehend that such a notion is likely to be supported by many in the present state of the philosophical or Christian world; nor are we inclined to believe that the original signification of the Hebrew word is, "to bring something into existence out of nothing." The proof of this meaning is derived from the internal evidence, on an examination of the context, of the opinion of the Jews, and the authority of the versions. The two last references will not decide the question; for, though it be universally allowed by both Jews and Christians that the existence of the world proceeded from an immediate act of God, it does not follow that the word **בָּרָא**, in itself, conveys that specific information. We, however, are of opinion, that the first verse of Genesis is sufficiently full to this point; for its meaning is, that the first thing which God made was the world; or, in the Hebrew phrase, the heavens and the earth; without reference to the peculiar modifications which took place in each in consequence of future acts of divine power. The words **בָּרָא שָׁמַיְתָא וְאֶרֶץ**,

which are in themselves very simple and clear, are supposed to derive light from their interpretation in the Targum of Onkelos, **בְּקֶדְמִין**, and this strange explanation is given of them:—

‘**בְּקֶדְמִין** will, indeed, bear another interpretation; in the pre-existing one, that is, the eternal Logos, the almighty Word of God; which nevertheless equally proves the universe to have been created by an all-wise and all-powerful Being. The application of the term Pre-existing to any person or any thing is only intelligible as it has a reference to some other object. If matter were eternal as well as God, God could no more be called pre-existing, with regard to matter, than matter could with regard to God, both being equally eternal; but if God *did* exist before matter, then matter cannot be eternal.’ P. 58.

We feel no difficulty in the passage **בְּרֵאשִׁית בְּרִיּוֹת**; though we highly approve the author’s attempts, and are much pleased with his attention to Scripture in both discourses.

*A Vindication of the Calvinistic Doctrines of Human Depravity, the Atonement, Divine Influences, &c. in a Series of Letters to the Rev. T. Belsham, occasioned by his “Review of Mr. Wilberforce’s Treatise:” with an Appendix, addressed to the Author of “Letters on Hereditary Depravity.” By Thomas Williams, Author of the Age of Infidelity, &c. 8vo. 4s. Boards. Chapman.*

A defence of Calvinism, we are happy to say, cannot be very interesting in the present times; and we hope that the period is not far distant when the word itself shall be considered as obsolete, and no Christian doctrine will go under the name of an uninspired writer. In this work Calvinism is opposed to an *ism* for which the author cannot find an appropriate term, though he, with justice, if not with kindness, excludes his antagonist from the corps of Socinians.

‘The name *Socinian* you disavow; and Socinus would have disavowed you as a heretic or an infidel, and probably have immured you in a prison. As to the name *Unitarian*, I am unwilling exclusively to allow it, because we believe in no more Gods than you do; yet, for distinction’s sake, I must be content to adopt this as a popular term for your non-descript denomination.’ P. 12.

The writer, perhaps, was not aware, that, in attacking Socinus for intolerance, he must bring to the recollection of his readers the base and inhuman conduct of the great Calvin, as he is called. It is true that Socinus would not have allowed the tenets now holden by many who call themselves Unitarians; and we, who are neither Calvinists nor Socinians, are glad to see a writer make the just distinctions between the real Socinians and modern Unitarians. Our author is also to be commended for disallowing the exclusive application of the term *Unitarian* to any one sect of Christians; for,



however Christians may differ from each other in the objects of worship, the unity of the Godhead is universally acknowledged.

The depravity of human nature, the present state of human nature, the quantum of moral evil, Satan, and a future punishment, the atonement, intercession of Christ, divine influences, and experimental religion, are the chief subjects of these Letters, in which little is said either new or important. The grand question of the depravity of human nature is decided upon Calvin's plan: but when the world exhibits so many instances of human wickedness, and the Scriptures expressly point out to us only one method of cleansing ourselves from sin, namely, by the blood of Christ, it would be of greater benefit to us to have recourse to this efficacious remedy than to lose ourselves in disputations on the way by which we became servants of sin. At any rate, if we must wander in the fields of controversy, we should be happy to see the great principle of the Christian religion, so affectingly described by the Apostle, prevailing over these erudite disquisitions. Let faith lead to love; for, without it, the triumph is incomplete; and, instead of boasting as the disciples of Calvin, let us embrace each other in love as Christians.

*Dearness, occasioned by Scarcity, not Monopoly; and the Duties of Men arising out of the Circumstances of providential Visitation recommended in a Sermon, delivered in a Parish Church in the County of Northampton, on Wednesday, March 12, 1800, being the Day appointed for a general Fast. To which is added, an Appendix, containing Hints of practical Expedients for alleviating the Calamity, and in general improving the Condition, of the Poor: together with a Table of the Average-Price of Wheat in each Year, from 1795 to 1798 inclusive. 8vo. 1s. 6d. Gurney.*

After some judicious observations on the present scarcity, the folly of rioting on the part of the poor, and the duty of the rich to use with moderation the necessaries of life, are in a proper manner brought forward to the attention of both parties. The dedication of the sermon does honour to the writer; and humane minds will be induced by it, we hope, to entertain Christian ideas of the lapses of human nature, and the energy of penitence.

#### L A W.

*The whole Proceedings upon an Information exhibited ex Officio by the King's Attorney-General, against the Right Hon. Sackville Earl of Thanet, Robert Ferguson, Esq. and others, for a Riot and other Misdemeanours: Tried at the Bar of the Court of King's Bench, April 25, 1799. Taken in Short-Hand by William Ramsay—The Evidence compared with the Notes of two other Short-Hand Writers. To which are added, some Observations, by Robert Ferguson, on his own Case, and on the Points of Law arising upon the Information. 8vo. 5s. Boards. Ogle.*

With the case of Lord Thanet and Mr. Ferguson the public are

well acquainted. The purport of the present publication is vindicatory, but it has the merit of giving a very full and impartial statement of the trial. The comments of Mr. Ferguson on the law of this case are certainly ingenious; but, if they possess intrinsic weight, why were the objections not insisted on at the trial, on the information, or in arrest of judgement?

*Report of a Case recently argued and determined in His Majesty's Court of King's Bench, on the Validity of a Sentence of Condemnation by an Enemy's Consul in a neutral Port, and the Right of the Owner of the Ship to call upon the Underwriters, to reimburse him the Money paid for the Purchase of the Ship at a Sale by Auction, under such Sentence. With an Appendix, containing the French Laws now in Force relative to Maritime Prizes, &c. and the Danish Ordinance, of the 20th of April, 1796, imposing a Duty on Foreign Ships. By Nathaniel Atcheson, E. A. S. Solicitor. 8vo, 6s. sewed. Butterworth. 1800.*

The importance of the cause, the proceedings in which are detailed in this publication, is indisputable, and we perfectly coincide with Mr. Atcheson in the prefatory remarks to his report.

‘ It is a subject of regret, that the principles of the law of nations, as they apply to maritime captures, have not hitherto, by the consent of the European powers, been embodied into a system of jurisprudence, possessing sufficient arrangement and authority to elucidate the grounds, and to reconcile the frequent discordancy of the decisions of their various prize tribunals.

‘ The want of such a code has been peculiarly felt in the course of the present war. The nation with which Great Britain is now engaged in hostilities, though distinguished by many luminous writers, and by a series of excellent positive regulations on the subject of marine jurisprudence, has burst through the restraints of its own accumulated wisdom, and has despised the most valuable foreign authorities, in language dictated by insolent rapacity.

‘ Other states, unwilling to take a part in the contest in which the principal powers of Europe have engaged, are sedulously employed in turning it to their own advantage; nor must it excite surprise, when considerations of commercial and lucrative advantage seem to have predominated over the regards which political security appeared to require, that the shield of neutrality may, in some instances, have been used to protect or cover transactions not strictly compatible with the honour or the law of nations. Whether these remarks be in any respect applicable to the facts disclosed in the following case, the editor does not presume to offer an opinion: that this case is no less accurately than fully reported, he can, however, with confidence assert; and he hopes that this circumstance, with the illustrative selections in the notes and the appendix, will together render this publication in some degree useful, as it certainly is



is in a high degree interesting to the legal and commercial part of the community.' P. v.

From the report itself we would willingly extract some passages; but our limits permit us only to observe, that Mr. Atcheson is entitled to the thanks of the public for the fullness with which he has stated the arguments of the judges and council in the cause, and for the pertinency of his selections from the French marine ordinances, and the writings of learned jurists on that part of the law of nations.

'The profits arising from the sale of this publication will be applied to the fund of the Society for bettering the Condition of the Poor.'

### M E D I C I N E.

*Observations on Vaccination, or the inoculated Cow-Pox. By Richard Dunning, Surgeon, Plymouth-Dock.* 8vo. 2s. 6d. Black and Parry.

Since we last adverted to the subject of the cow-pox, very rapid advances have been made in an inquiry into its nature and effects. The result has been pretty uniformly in favour of the opinion of those who introduced it; and we claim some little merit from our hesitation and objections, since we know that they have directed the observers in their views and experiments, which have contributed to remove the difficulties we offered. Yet we think it by no means clear, that the cow-pox is a complete preservative against the small-pox, though it is so in a much greater degree than we supposed.—We are not certain, for it is not yet proved, that it is never a pustular disease. It is certainly not a violent disorder, neither dangerous in infancy nor during pregnancy, and certainly not communicable by effluvia. Mr. Dunning is warm in his commendation of this new inoculation, and eagerly sees in it not only the extinction of the small-pox, but of scrofula, and, perhaps, of consumption, since, in one of two cases, scrofulous swellings, and a hectic tendency seemed to be checked after vaccine inoculation. Such eager, injudicious praise must however weaken the best cause. It is a curious fancy that chicken and swine-pox were originally diseases of these animals respectively, and it is apparently supported by the chicken in Bengal being subject to an eruption, as the swine are in this country. The swine-pox is only the chicken-pox, with a fuller pustule, denominated from its resemblance to the little swellings of the conglobate glands in swine. This latter is, therefore, merely a diminutive term, and we may as well look for the heart of a chicken in a coward, because, from a metaphor, he is so denominated. The hint that the variolous affection may be a compound, and that the vaccine disease, united with some other virus, may have afforded the more active affection of variola, deserves some attention, as a point of speculation which cannot (and, perhaps, should not) be subjected to the test of experiment. On the whole, this is the performance of an ingenious, though an eager young man, and does not add greatly to our knowledge of this subject.

*The Seaman's Medical Advocate: or, an Attempt to shew that Five Thousand Seamen are annually, during War, lost to the British Nation, in the West-India Merchants' Service, and on-board Ships of War on the West-India Station, through the Yellow Fever, and other Diseases and Means, from Causes which, it is conceived, are chiefly to be obviated, and unconnected with the Misfortunes of War or Dangers of the Seas. Illustrated by Cases and Facts. By Elliot Arthy, Surgeon in the African and West-India Merchants' Service. 8vo. 5s. Boards. Richardson.*

Mr. Arthy, with great humanity and good sense, explains the causes of no inconsiderable loss of men in our marine service from the yellow fever, and the want of surgeons in the West-India ships; amounting, as is supposed, to five thousand annually. The proposed remedy will sufficiently point out what he considers as the causes of the mortality.

'The reader will, I dare say, anticipate me in the means I have to propose, for the accomplishment of the above most desirable purposes, namely, regulating their wages and preventing them from desertion; abolishing the impress service in the West-Indies, or else, preventing seamen from leaving their ships, and going on-shore, in the West-Indies, to avoid being impressed; keeping them as much as can be on-board their ships, and when they must of necessity go on-shore, on their ship's duty or otherwise, sheltering them, as much as practicable, from the night air and inclemencies of the weather; also, allowing them a proper place to sleep in on-board; and providing them, in the speediest manner, the best medical and surgical assistance, as well as requisite attendance, when they are sick and have received accidents.' P. 154.

The author should have known that more than one species of chincona grows in the West-India islands, and that the bark of the mahogany-tree is almost equal in efficacy.

*Reports of a Series of Inoculations for the Variolæ Vaccinæ, or Cow-Pox; with Remarks and Observations on this Disease, considered as a Substitute for the Small-Pox. By William Woodville, M. D. &c. 8vo. 3s. 6d. sewed. Phillips and Son.*

We now proceed to the work of a more candid, dispassionate author, who has examined the subject experimentally with care, and reported his observations with apparent fidelity. Two hundred cases are distinctly mentioned, and the result of three hundred others added. The conclusion is, that the vaccine-pox is a much milder disease than variola, but not without danger. Dr. Woodville found it to be a pustular disorder, and this must weaken some of Mr. Dunning's strongest arguments against the facts recorded of small-pox occurring after a person had experienced the cow-pox. Dr. Woodville also found it a dangerous complaint, and thinks that one child



out of five hundred inoculated died of it, though the death of this child is not, in our opinion, fairly imputable to the cow-pox. Several were, however, seriously ill. When the disease has been violently pustular, it seems to have been communicated by effluvia; but our author thinks, that, by a proper choice of matter, the number of pustules may be in a great degree diminished, and will be very easy to separate a patient, who has many pustules, from those whom he may be likely to infect. We shall transcribe Dr. Woodville's account of the comparative effects of the small-pox and cow-pox on the human body.

The vaccine disease, as it has lately been called, affords a striking example, and perhaps the only one yet discovered, of a disorder which can be transferred from brute animals to man, and carried back again from him to the brute. A remarkable instance of this is related at page 62, which shows, that the matter of the cow-pox, as reproduced by inoculation in the human animal, and inserted into the teat of a cow, produced the disease. Similar attempts were also made with variolous matter, which had no effect; hence in this respect these two morbid poisons appear to differ. The cow-pox also differs from the small-pox in acting upon the constitutions of those who have undergone the latter disease, as was fully exemplified in the case of Frances Jewel. However, I am disposed to think, that the matter of the cow-pox is not so capable of affecting persons, who have had the small-pox, as has been represented. I made several trials to inoculate this disease in patients at the hospital, who were recovering from a full eruption of the natural small-pox, but in no instance did any tumour appear on the arm; neither does the insertion of the variolous matter, in such cases, excite the least inflammation in the skin. It is probable, therefore, that the matter of the cow-pox, like that of the small-pox, does not manifest any local action upon persons who have lately undergone the variolous disease. If a person has casually received the infection of the small-pox, and be inoculated with variolous matter three or four days before the eruptive symptoms supervene, the inoculated part does not tumify, as in other cases, but becomes a simple pustule; on the contrary, if a person has been inoculated, and the progress of the inoculation be so far advanced that the patient is within one day of the approach of the eruptive fever, and be then inoculated a second time, the tumour produced, from the second inoculation, will become nearly as extensive as the first, and be in a state of suppuration a few hours after the fever commences. Hence it appears, that the process of variolation in the natural and in the inoculated small-pox is different. The cow-pox, in every case with which we are acquainted, has been introduced into the human constitution through the medium of external local inflammation, and is therefore to be considered as an inoculated disease: the virus of it seems also to affect a similar mode of action, and to be governed by the same laws as that of the small-pox. Thus, if a person be alternately inoculated with variolous

matter, and with that of the cow-pox every day till fever is excited, all the inoculations make a progress; and, as soon as the whole system becomes disordered, they appear to be all equally advanced in maturation. However, the local tumour excited from the inoculation of cow-pox is commonly of a different appearance from that which is the consequence of inoculation with variolous matter; for if the inoculation be performed by a simple puncture, the consequent tumour, in the proportion of three times out of four, or more, assumes a form completely circular, and it continues circumscribed, with its edges elevated, and well defined, and its surface flat throughout every stage of the disease; while that which is produced from variolous matter, either preserves a pustular form, or spreads along the skin, and becomes angulated and irregular, or disfigured by numerous vesiculæ.

‘Another distinction, still more general and decisive, is to be drawn from the contents of the cow-pox tumour; for the fluid it forms, unless from some accidental circumstance, very rarely becomes puriform, and the scab which succeeds is of a harder texture, exhibits a smoother surface, and differs in its colour from that which is formed by the concretion of pus. All the appearances here described, however, do not constantly attend the disease, but are sometimes so much changed, they can in no respect be distinguished from those which arise from the inoculation of the small-pox. When the disease thus deviates from its usual appearance at the inoculated part, its effects upon the constitution have commonly, though not always, been felt more severely than where the tumour was distinctly characterised.’ P. 143.

## P O E T R Y.

*Saint Paul at Athens, a Seatonian Prize-Poem. By William Bolland, M.A. &c. 4to. 1s. Rivingtons. 1800.*

To this publication we have nothing to object but its brevity. It is animated by the true poetic spirit, and is at the same time chastely correct. Happily for the author, he is not infected by the false taste of the times, which betrays so many of our poets into the turgid when they aim at the sublime, and into carelessness when they condescend to the familiar. His versification flows smoothly, and his pauses are happily varied; his topics are aptly chosen, and his ornaments are appropriate. Upon the whole, we hesitate not to pronounce that this specimen of the powers of Mr. Bolland's early genius will justly excite in the lovers of genuine poetry a high expectation of his future accomplishments.

The poem opens with an invocation to the holy martyrs who have suffered in the cause of religious truth. Among these Paul holds a distinguished rank. From tender compassion for his sorrows, the poet is roused to the contemplation of the holy energy with which he explained the mystery of godliness at Athens.



' Upborne on tow'ring Fancy's eagle wing,  
 Methinks Imagination's piercing eye  
 Darts through the veil of ages, and beholds  
 Imperial Athens—views her sumptuous domes,  
 Her gorgeous palaces, and splendid fanes,  
 Inscrib'd to all the various deities  
 That crowd the pagan heaven. Amid the rest,  
 An altar, sacred **TO THE GOD UNKNOWN**,  
 Attracts my gaze; I see a list'ning throng  
 With eager haste press round a rev'rend form,  
 Whose lifted hands and contemplative mien  
 Express the anxious feelings of a mind  
 Big with momentous cares: 'tis he! 'tis he!  
 Methinks I hear the apostle of my God  
 From blind idolatry to purer faith  
 Call the deluded city: nought avails  
 The rude abuse of jeering ignorance,  
 Nor all the scoffs that malice can invent;  
 To duty firm, their mock'ry he derides—  
 And with intrepid tone, divinely brave,  
 Proclaims the blessed Jesus, tells his power,  
 His gracious mercy, and unbounded love  
 To sinful man; tells how the Saviour fell,  
 Awhile a victim to insulting Death,  
 Till, bursting from the prison of the grave,  
 He rose to glory, and to earth declar'd  
 These joyful tidings, this important truth—  
*There is another and a better world.* P. 4.

After touching on the prominent features of Paul's discourse, the nature of God, and of the service which he requires from man, he apostrophises the court of Areopagus, reproaching it for its folly in treating the message of the Apostle with contempt. He then proceeds thus:—

' Who shall describe the senate's wild amaze  
 When the great orator announc'd that day,  
 That solemn day, when from the yawning earth  
 The dead shall rise, and ocean's deep abyss  
 Pour forth it's buried millions? When, 'mid choirs  
 Of angels thron'd, the righteous God shall sit  
 To judge the gather'd nations. Vice, appall'd,  
 With trembling steps retir'd, and guilty fear  
 Shook ev'ry frame, when holy Paul pronounc'd  
 The awful truth: dark superstition's fiend  
 Convulsive wreath'd within his mighty grasp,  
 And Persecution's dagger, half unsheath'd,  
 Back to it's scabbard slunk: celestial grace  
 Around him beam'd; sublime th' Apostle stood,

In heav'n's impenetrable armour cloth'd,  
 Alone, unhurt, before a host of foes.  
 So, 'mid the billows of the boundless main,  
 Some rock's vast fabric rears its lofty form,  
 And o'er the angry surge that roars below,  
 Indignant frowns: in vain the tempest howls;  
 The blast, rude sweeping o'er the troubled deep,  
 Assaults in vain: unmov'd the giant views  
 All Nature's war, as, 'gainst his flinty sides,  
 Wave after wave expends it's little rage,  
 And breaks in harmless murmurs at his feet.'

Mr. Bolland now institutes a comparison between the sage of Tarsus and the illustrious philosophers and orators of Greece. From the ancient heathens he is naturally led to the consideration of modern infidelity, which he laments in plaintive and indignant numbers; and concludes by an address to his native Britain, exhorting her sons to place their hopes of mercy, in the day of trouble, on God alone, and to hold him in remembrance in the season of prosperity.

*Epistle from the Marquis de la Fayette to General Washington.*  
 8vo. 2s. Longman and Rees. 1800.

The heroic epistle is one of the most pleasing vehicles of sentiment. We are delighted by the versatility of mind which enables the poet to identify himself, as it were, with various characters, to enter into their griefs, and to exult in their joys. But it is obvious that this species of composition is most likely to be successfully cultivated when the author chooses for his hero some eminent person who has paid the great debt of nature. When the entire outlines of a man's life have been presented to our contemplation, still it is frequently a matter of no small difficulty to imagine the train of his ideas in any given circumstances: bold, therefore, is the man who endeavours to penetrate the heart of living eminence, and to trace the concealed current of its thoughts: still bolder is he who assumes the character of one of the most distinguished living actors in a most distinguished æra, and in his name makes a recantation of his principles, and laments the consequences of those measures which he once regarded as the basis of his future glory: yet this has been the case with the author of the epistle under our consideration, which might justly have been entitled the *amende honorable* of La Fayette. Whether the marquis will acknowledge the sentiments which are here attributed to him we know not. Should he, by any future declaration of his political faith, controvert them, the soul of the poem will be annihilated. Ignorant as we are of the notions which have been entertained by the *ci-devant* commandant of the national guard, since he first thought it expedient to quit the French army, we cannot



pretend to decide upon the accuracy of the sentiments of this poem, *as attributed to him*; we can only say, that these sentiments are expressed in easy fluent verse, which seldom rises to any extraordinary pitch of merit; but which still more seldom sinks below the standard of approbation.

The following analysis, prefixed to the poem, will at once present to our readers a detail of its topics:

'Fayette, released from his dungeon at Olmutz, perceives his health rapidly declining, and feels symptoms of approaching decay. To vindicate his fame, he addresses general Washington; reminds him of their ancient friendship; asserts his own upright views in the French revolution; description of the horrors and crimes which attended it; contrasted with the virtue and happiness of America. Folly of thinking so corrupted a people as the French were capable of liberty. Character of Necker; his presumption; his fate. Character of the Illuminati; their fate. Final destiny of France. Address to Great Britain; to America. American war. Conduct of British generals. Eulogium on General Washington; his parting with his army; anticipation of his fate. Fayette's misery; his expiring prayer. The conclusion.'

As a specimen of the author's poetical powers, we insert the following quotations. He thus expresses the sensations of La Fayette on his deliverance from captivity:—

'Imperial Justice, blushing at my wrongs,  
Blazon'd abroad by Fame's ten thousand tongues,  
Relents at last: I breathe celestial air,  
And view the face of heav'n, divinely fair.  
Woods, hills, and dales, delight my ravish'd eye;  
I taste each gale that breathes along the sky;  
Whilst anxious friends each tender care bestow,  
To soothe the sad remembrance of my woe.' P. 2.

In the following lines he describes, in energetic language, the excesses of the French revolution:—

'But ah! what horrid sights around me rise!  
What scenes discordant meet my mournful eyes!  
What hideous passions fill this gloomy stage!  
The monkey's frolic with the tiger's rage.  
Wild shrieks are blended with soft music's tones,  
And laughter mix'd with agonizing groans:  
O'er streams of blood we see the banquet spread,  
And phrenzy dancing 'midst the mangled dead.' P. 4.

It is presumed that all parties will agree in adopting the following sentiment:—

'The mind that stoops, to sordid vice a slave,  
Is neither truly free nor truly brave.'

Freedom, like happiness, disdains to rest  
 In the dark precincts of the guilty breast;  
 From scenes of vice, luxurious vice, she flies,  
 To heath-clad mountains and tempestuous skies;  
 Where, nurs'd by poverty, at virtue's shrine  
 She lifts the soul from earthly to divine.' P. 5.

Before we close this article, we shall take the liberty of noticing a few inaccuracies which occur in the course of the poem.

L. 19, 20.—'Alas! too late; for, deep within my heart  
 Is fix'd Death's *irremediable* dart.'

*Irremediable* is at best but an awkward word; and it is not the dart, but the wound inflicted by the dart, which is irremediable.

L. 31, 32.—'Fore heav'n and thee my inmost soul display,  
 And *state* my conduct in the face of day.'

'Fore heav'n has a ludicrous air; it comes suddenly on the reader, very much like a petty oath; and, when he has discovered its true import, he finds the sentiment grievously lowered by the next line, which is a genuine specimen of the bathos.

L. 215.—'And plunge their prospects in eternal night.'

We very much doubt whether plunging a prospect is not too incongruous a metaphor. Would not *shade their prospects* have been, at least, more correct?

L. 277.—It is surely high treason against the sublime to style meteors, earthquakes, and comets, *Nature's baubles*.

We observe that *art* is the correspondent rhyme to *heart* in no less than five several instances in the course of the poem; and that *scene* is faultily introduced as rhyming with *vain*.

We are sensible that these minutiae of criticism are sometimes very provoking to the *genus irritabile vatum*; but we humbly presume they may be useful. It is not impossible that the author of this epistle may profit by these and similar strictures in the preparation of a second edition; and we assure him we should not have taken the trouble to state them, had not we thought his poem possessed a considerable degree of merit.

*Pleasures of Solitude, a Poem.* By P. Courtier. 8vo. 2s. 6d.  
 Cawthorn. 1800.

This poem displays evident traces of a philosophic mind, and of pious and amiable dispositions. Its plan is good, and its topics are well chosen; but the author does not seem to be gifted with the nicety of ear necessary to the construction of melodious verse, nor is he inspired by the ardour of poetical enthusiasm, which irresistibly raises the mind to the higher regions of fancy. We do not think him fortunate in the choice of his measure; which, requiring the concurrence of similar rhymes, often betrays him into the lame-



ness and insipidity occasioned by the insertion of lines whose only use is to fill up the verse; a kind of poetical make-weights, or invalids, introduced merely for the purpose of mustering with the company.

As a fair specimen, we shall quote the introduction to the first book:

Some best mad dissonance shall entertain,  
In these is tumult or ambition rise;  
Others such passion view with sweet disdain,  
They love the insipidities of life.  
Again there are whom both its ceaseless strife  
And idle vacancies alike disgust;  
And some who hourly dread th' assassin's knife,  
For ever struggling in the toil unjust;  
These hate the eye of man, and mourn beneath the dust.  
No exile I, from social converse driven,  
Who sing of Nature, Fancy, Solitude;  
No surly misanthrope, to whom is given  
To shroud where sympathies dare not intrude.  
Though I, alas! have borne the buffet rude,  
Have dregg'd the chalice brimming with deceit,  
And known of fortune in her darkest mood,  
I from the world but ask some kind retreat,  
Where storms remotely frown and billows vainly beat.  
I sing to soothe, and not to steel, the mind;  
To ease and soften, not to aggravate;  
From the worn brow to chase the look unkind;  
To break the spell of long-inwoven hate,  
And him to lower whom vanities inflate:  
Nature's stray'd sons I to her paths invite.  
O man, how often thine to mould thy fate!  
For lo! within, the heav'n-enkindled light  
By whose blest beam to frame thy pilgrimage aright.' P. 3.

## D R A M A.

*Theodora; or the Spanish Daughter: a Tragedy. Dedicated, by Permission, to the Duchess of Devonshire. 8vo. Leigh and Sotheby. 1800.*

Theodora, the heroine of this tragedy, bewails the loss of her lover Alphonso, who she imagines has perished in a storm, and vows eternal fidelity to his memory. But when she is solicited by Don Garcia, a merciless creditor, who holds Guzman, her father, in strict custody for debt, her resolution gives way, and her filial piety induces her to wed the bitter enemy of her family. Soon after the marriage, Alphonso, who had in fact been detained for several years in captivity at Tunis, arrives in Madrid. The distress occasioned

by the communication of the news of his arrival to Theodora, the jealousy of Garcia, and the consequent catastrophe, compose the essence of this tragedy.

Here are the materials of an interesting drama; but the author of Theodora has arranged them most inartificially. He passes, without ceremony, the bounds of space and time. In the compass of a single act we find Alphonso at Tunis and at Madrid: Theodora visits her father in his dungeon, and is distracted by his sufferings; she takes her leave of him; and Carlos, the servant of Guzman, attempts to alleviate his woes by music; and lo! whilst he is still touching his lute, arrives the announcement of Theodora's wedding. Truly our heroine posts to the nuptial bed with admirable dexterity! One of the principal circumstances of the play hinges on Garcia's ignorance of the existence of his wife's cousin Antonio; and, though this monster of cruelty is stimulated to vengeance by the stings of jealousy, we find in the *denouement*, that, when he was about to sally forth to murder his wife's supposed paramour Antonio, he kindly made his will, bequeathing to her all his property, only restricting her from marrying Antonio. We must confess that this incident does not very strictly concur with common ideas of the temper of a Spanish *coco imaginaire*.

The diction of this tragedy is diffuse and feeble. It is also occasionally disgraced by vulgar inelegancies; for instance,

'Yes in my bosom shall the secret lay.'

The second act closes thus coarsely:—

'And while I live I never can forget

'How much Antonio is in Selim's debt.'

In the following passages, by aiming at originality, the author degenerates into conceit.

'Chaste moon! thou shou'dst withdraw

Thy beams from me, and those siderial orbs,

Those heavenly planets which adorn the sky,

Blush in their spheres with such a burning hue,

That all th' horizon should appear inflam'd

With indignation.' P. 60.

'Yes! with my latest breath,

I will acquaint the forest with my woes,

And cry Alphonso with so sad a sound,

That nature, melting at my misery,

Shall thro' her various works be seen to shed

Tears sympathetic, and relax the bonds

Of icy texture that enchain'd creation.' P. 74.

*Streamshall Abbey: or, the Danish Invasion. A Play of Five Acts.*

By Francis Gibson, Esq. 8vo. 2s. 6d. Robinsons. 1800.

The ancient Greeks wisely availed themselves of the stage, in order to awaken patriotic enthusiasm in the breasts of their country-



men. *Æschylus* did good service to the Athenian republic by his sword; but he, perhaps, served his country no less effectually by the composition of his immortal tragedy, entitled *Perseus*. Mr. Gibson, (who, we understand, is major-commandant of the Whitby volunteers) emulates this great example, and manifests his zeal for his country's cause by wielding the pen as well as the truncheon. In the invasion of the Danes we see a type of the once-threatened invasion of this country by the French. The feud, which he supposes to have subsisted between the families of Raymond, Lord of Streanshall, and Maulay, Baron of Mulgrave, is, we presume, intended as a shadow of the political differences which have of late years agitated the British empire; and we doubt not that, had the enemy effected a landing, the *denouement* which he has imagined, would have been verified by the fact, and that ministerialists and oppositionists would have cordially co-operated in repelling the foe. Mr. Gibson has interwoven into the fabric of his story a tale of love. Edgar, the son of Maulay, has long entertained a passion for Everilda, daughter of lord Raymond. His passion is returned by the lady with equal ardour: but the completion of their happiness is prevented by the discord which prevails between the heads of their respective houses. The loves of Edwina and Grosmont, who is supposed to be slain in foreign lands, but who unexpectedly returns to save his mistress from the ravishing gripe of his own brother, who had doomed him to death by the hands of an assassin, compose an under-plot. The story of the drama is skilfully brought to a close by the reconciliation of the contending barons, consequent on their joint endeavours against the common enemy, which are crowned with complete success. This reconciliation naturally clears away every obstruction to the union of Everilda and Edgar, which is as naturally accompanied by that of Grosmont and Edwina.

The story is developed with skill; and the style is frequently not inelegant. The writer is particularly happy in description and sentiment; but he is less successful in the delineation of passion. We were surprised to observe, that he has in some instances adopted the obsolete custom of ending acts and scenes with a set of rhyming couplets. He ought to have entertained a stronger consciousness of his powers. His drama possesses too much intrinsic merit to require these empty applause-traps. It gives us great satisfaction to remark, that, though the invading Danes are evidently the representatives of the modern French, he has not adopted the vulgar topics of abuse. We shall close our review of this publication by a few extracts.—The following passage may serve as a specimen of Mr. Gibson's powers of description.

'*Ans.* Your cause is that of justice, theirs of blood.  
Cast on the wreck of Lindisferne your eyes!  
The peaceful train fled from her hallow'd walls,  
Where cruelty prepar'd for scenes of death;

Loud howl the winds amongst the shatter'd towers;  
 The fox obscene stalks o'er the moss-grown fragments,  
 And round the sculptur'd canopies of saints  
 The deadly nightshade and the ivy cling;  
 Where once the swelling anthem rose to heaven,  
 Within the lonely choir deep silence reigns;  
 And desolation gives the bird of night  
 An undisturb'd abode; while sad remembrance  
 Figures past scenes amidst the shapeless ruins:  
 These are the triumphs of that savage horde,  
 Before whose march the sweets of Eden bloom,  
 But *all's* a howling wilderness behind.' p. 73.

In the first scene of the fifth act we have a pleasing picture of the emotions of a compassionate mind on the destruction of enemies.

‘ACT V. SCENE I.

‘*A Hall in Lord Raymond's Palace.*

‘EVERILDA and EDWINA.

‘*Edw.* O Everilda! what a night was last!

‘*Eve.* It was a night indeed replete with horror!

Even now I feel the rocking battlements,  
 And hear the savage blast, that howls around  
 The lofty towers of this firm-pillar'd abbey.

‘*Edw.* The clouds, in horrible convulsions rent,  
 Pour'd forth their sweeping stores of rattling hail;  
 And forked light'nings, with successive blaze,  
 Gave warning of the loud redoubling peal,  
 That seem'd to shake this tall majestic pile  
 To its foundation: while the foaming waves,  
 Swell'd into mountains, came in thunder down  
 Upon the rugged rocks that skirt our shores.

O! 't was a night of congregated terrors!  
 Big with destruction and the sounds of death.

‘*Enter GROSOMONT. (speaks.)*

‘Bright rise the morn upon your gentle wishes!

Your rest I fear has suffered from the storm.

‘*Eve.* The dead, inclosed in the silent vault,  
 Alone could rest in such a night as last;

The knotted oak could not withstand its force—  
 While on the ocean tenfold horrors reign'd.

‘*Gros.* The tempest that has shook our loftiest towers,  
 Falls with full sweeping vengeance on the foe:  
 Their warlike fleet, that like a threat'ning cloud  
 Hung on our destin'd coast, is now no more:  
 The tempest's strength is spent; the falling wave  
 Rolls o'er their bury'd hopes; the surge-beat rocks



Receive the shatter'd remnants of the storm;  
 And pallid corse spread the fatal strand.  
 'Edw! Alas! for pity. Would the western gales  
 Had swift propell'd them to their native shores!  
 How many mothers cast an anxious eye  
 Over the bosom of the treach'rous deep!  
 How many widows press within their arms  
 The dearest pledges of their former love!  
 When they, alas! shall never more behold  
 The duteous son or the indulgent fire! P. 79.

Before we take leave of Mr. Gibson, we beg leave to suggest to him, that, in the last line but one of his work, *anathema* is so situated, that, in reading the line, it must be erroneously accented, *anathéma*.

'An anathema bears more potent thunder,'—  
 and that in p. 59—

'As I laid  
 All weltering in my blood'—  
 should be written—

As I lay  
 All weltering in my blood,

*The Systematic, or Imaginary Philosopher. A Comedy in Five Acts.*  
 8vo. 2s. 6d. Hookham. 1800.

The plot of this comedy is sufficiently simple. Sir Sober System, who had been once a gay libertine, disgusted with the unfaithfulness of his mistress, and the derangement of his affairs, is represented in a country retirement, railing at mankind, and studying philosophy. His speculations and misanthropy are at once dissolved by the first glance of the charms of Eliza Allworthy, a sprightly fair, who arrives in the neighbourhood for the express and declared purpose of captivating him. In the first scene of the fifth act Sir Sober becomes greatly intoxicated, and rides astride upon a beer barrel. In the second scene of the same act he arrives tolerably composed in London, where his passion meets with a kind return from Eliza, who has come up post to visit her father, then labouring under his old complaint the vertigo.

One of the most prominent characters in this comedy is Mrs. Sirloin the cook. This lady is possessed of a ready wit, as the following comments on our Gallic neighbours will testify.

'Sirloin, No, let them cook their trumpery at home, d'ye see. And they call'd me furly Sue, but what of that? I would not go to Dieppe—no, nor to Havre de Grace, either—I hope I have more grace.—No, my lady, said I, may all the plagues of Egypt, and curses of Hobadiah be doubled on me, if I do—for, madam, they say, the Rigines, now, don't comprehend their own language; it is a new dialect; instead of calling April, April; they call it Germinal; and how am I to understand German?—And November, is Brumaire,—a hair-broom, say I, to brush away all such foolish,

flimsy stuff.—March, is Venture—ay, depend upon it, such fellows will venture any thing for their ends; but I wont venture to Dieppe, for all that, or to Callus, or among any such callous king-killers—to be squeezed to death, by a fraternal hug, the first complementary day—pretty compliments, indeed!" P. 50.

Were we permitted to borrow phraseology from so respectable a personage as Mrs. Sirloin, we should re-iterate 'a hair broom, say we, to brush away all such foolish, flimsy stuff.'

### N O V E L S, &c.

*Douglas; or, the Highlander. A Novel. By Robert Bisset, LL.D.*  
4 Vols. 12mo. Chapple. 1800.

We have seldom perused a more contemptible production than the present, and we are surprised that any author should have ventured to prefix his name and title to pages which would disgrace the dignity of the lowest pecuniary diploma.—As a novel, the plot, characters, and incidents of Douglas are below criticism; but as a vehicle of coarse flattery, virulent abuse, and moral indelicacy, it is sufficiently ostensible to deserve reproach. In the progress of the story, there are some attempts to introduce political and literary disquisition, the most successful of these attempts, however, only induce us to lament that the germs of good sense should be destroyed by the incubation of folly.

*Mystery, a Novel. By Francis Lathom. 2 Vols. 12mo. Symonds.*  
1800.

This romance, for so it should be called, is not destitute of interest. Margaretta, the *supposed* rustic, exhibits a pleasing picture of the progress of mental cultivation; and the workings of a diabolical revenge are displayed with ingenious subtlety in the character of Antonia; there are, however, some passages reprehensible for their indelicacy. For, though profligacy of intention may not be in the least imputable, the writer of a novel is surely responsible for the lascivious impressions which may arise from the colouring of the scenes presented to the youthful reader.

### MISCELLANEOUS LIST.

*The Question of Scarcity plainly stated, and Remedies considered: with Observations on permanent Measures to keep Wheat at a more regular Price. By Arthur Young, Esq. F.R.S. &c. 8vo.*  
2s. Richardson. 1800.

We learn from this publication that the author has gone over a great deal of English ground, to the extent of nearly nine thousand miles; that he averages the produce of wheat at twenty-three bushels, makes divers calculations, and states the defect of the last crop at 7,25 parts out of 20. To remedy this defect, he recommends the cultivation of potatoes, a prohibition to feed horses kept for pleasure on oats, better returns of the price of wheat, a general enclosure, land and cows for cottagers, and a very pretty scheme for the East-India Company, which deserves to be extracted.



Public granaries have been mentioned; the idea has been refuted an hundred times. The only granaries admissible would be for rice to be sold so cheap as to promise the gradual introduction of that food; these would not affect the price of wheat when cheap; and, when dear, would be a source of great importance. Something useful might be done in this way: and the best means of effecting it would be, by inducing the India Company so to provide themselves, as to render an act feasible which should direct that, as soon as wheat shall rise on the average of the kingdom to 4*l.* per quarter, and so long as it remained at or above that price, the Company should sell rice in hundred weights, to all persons demanding, at 2*s.* per hundred weight, or any other price which shall, on an average of years, be adequate.' P. 80.

After all, the high price of bread is the best proof to us of the deficiency in the preceding harvest; and, if we could persuade people to live upon oats and potatoes, wheat would be cheaper.

*The Impolicy of prohibiting the Exportation of Rock-Salt from England to Scotland, to be refined there, illustrated.* By John Girvin. 8vo. 1*s.* 6*d.* Debrett.

We recommend the perusal of this pamphlet to the legislator, the merchant, the fish-curer, and the manufacturer. Of the impolicy of the prohibition we do not entertain the least doubt; and indeed we deem salt as improper an article for taxation as either bread or meat. That a distinction should be made between England and Scotland, in this article, is a solecism in politics: its unreasonableness is clearly pointed out in this publication; and an excellent account is given of salt, both in itself and as an article of commerce or revenue. Many useful experiments are suggested, of which the manufacturer and the fish-curer may avail themselves to their great advantage; and it may reasonably be expected, that this calm disquisition, founded on good sense and an accurate knowledge of the subject, will, if it should not lead to the exemption of this necessary of life from taxation, convince our legislature of the impolicy of its prohibition, and conduce to the establishment of the equality between England and Scotland which subsists between our own counties.

*A concise Directory for the profitable Employment of the Christian Sabbath.* By Samuel Burder. 12mo. 3*d.* Williams. 1800.

Samuel Burder should be asked, whether he would be pleased, and think it right, that the people of St. Alban's should never deal with any of the members of the "church of Christ, and the congregation at large assembling for divine worship in Long-Butt Lane;" yet, according to his own principles, this might be a very laudable step taken by the members of the established church to reclaim the frequenters of his conventicle. His Directory for the Sabbath contains this curious remark, which we transcribe as a specimen of folly that seldom find its way, we hope, among those who are anxious for spiritual improvement. "One of the most

effectual methods to remedy this prevailing evil, (selling or buying on a Sunday.) would be, to give the preference, in our usual transactions of business, to such persons as pay an external reverence to the Sabbath." If the church of Christ in Long-Butt Lane should obey this precept, we shall expect to hear soon that some other notable prescription is devised by the pastor, till, by degrees, the members of this spiritual community become as intolerant as Spanish inquisitors.

*Thoughts on Means of alleviating the Miseries attendant upon common Prostitution.* 8vo. 1s. 6d. Cadell and Davies.

The evils of prostitution, which every night's walk in this metropolis so forcibly points out to the least attentive observer, call aloud for reform; and we shall gladly encourage every thing which may tend either to meliorate the situation of the unfortunate women subject to so much misery, or to prevent an accession of wretchedness from the deluded victims of passion. The writer deserves credit for the manner in which he has described the evil; and the remedy which he proposes deserves a trial. He solicits the opulent to form themselves into a society, each member contributing an annual subscription; and, by means of committees, to afford relief to the prostitute in various stages of distress, so as to recover her from her deplorable condition, and to take away from her the necessity of relapsing into the same state to procure a subsistence. Much may certainly be done in this way; and, as soon as a very small society is known to be formed, we doubt not that its number will be increased, and much distress will be alleviated.

*A brief Account of the Soup-Society instituted in Clerkenwell; with a Ground-Plan of the Soup-House.* 8vo. 3d. Darton and Harvey. 1800.

A poor man made the following observations to us respecting the soup house in the parish to which he belonged. "My wife gets a quart of excellent soup for one penny; but she is the whole morning getting it. She thus loses the time which should have been employed in her own house; and, the weather being cold, and a number of gossips being assembled, she requires a glass of gin to keep up her spirits. Thus, on calculating the loss and the gain, I found that my soup really cost three-pence the quart, besides the loss of my wife's time; so that I gave up the soup-scheme."—There is some truth in these remarks, which struck us the more forcibly in examining the long labyrinth through which, according to the plate in this work, every poor person must pass before he gets to his soup. This defect we mention, that it may be attended to in all soup-institutions before the next winter, that the poor may not be rendered indolent by an institution intended for their benefit. The reason for having the soup-kitchen only in the winter does not strike us as satisfactory: it seems to us to be peculiarly adapted to the summer, when the poor, by such a kitchen, would be entirely relieved from the necessity of having a fire at home to dress their



victuals. In the winter they must have a fire for warmth; and the same fuel serves for their cookery. One inconvenience has also attended these kitchens,—the purchasing of all the coarser parts of meat; by which means that class of society which used to consume them is subjected to considerable inconvenience.

*Extract of a Journal of a Second Tour from London through the Highlands of Scotland, and the North-Western Parts of England. With Observations and Remarks. By Rowland Hill, A.M. &c. 8vo. 6d. Williams. 1800.*

The character of the author of this Tour is well known to the public; and, notwithstanding differences of doctrinal opinion, every person must applaud the zealous solicitude of Mr. Rowland Hill to inculcate the principles of the Christian religion. Our worthy preacher is an enemy to bigotry of every description.

‘I passed,’ (he observes in the present tour) ‘through Gretna-Green, where many a thoughtless pair have gone from England to make themselves miserable; and at noon arrived at Annan, where I designed not to have preached, but a certain minister of the non-descript kind arrested me, sent the bell through the town, and people were collected. Had I rode blindfold into Scotland, I should have known where I was by the following circumstance: the worthy minister had a child, who could walk alone, and, contrary to the good man’s wish, it had remained unbaptized, because none of the numerous sects would baptize it, but as it was to be baptized in that sect. Having but just left my own country, with my free, easy English conscience, I baptized the child, without enforcing any thing further on the parents, than that they were bounden by that ordinance to dedicate their child to the protection of God; to teach it repentance towards God, and faith towards our Lord Jesus Christ, without cramming its head with the useless decisions of the different sects of the day.’ P. 6.

The destructive reformations of John Knox have been justly execrated by the great and pious Johnson; and the following remark on the ruins of the cathedral of Elgin is creditable to the taste and the liberal piety of Mr. Hill.

‘Never did I so regret the mischief done by the barbarous hands of our rude but well-meaning reformers, as was exhibited in the demolition of Elgin cathedral. Enough remains of it in ruins to determine that its architectural beauties were strikingly magnificent.’ P. 20.

The reverend traveller introduces some appropriate remarks on the scenery of the Highlands, to the grandeur of which, in the midst of his evangelical duties, he was not inattentive. As a writer, his manner is eccentric, but it is the vehicle of many shrewd and sensible remarks.

*Remarks on the Rev. Rowland Hill's Journal, &c. in a Letter to the Author: including Reflections on Itinerant and Lay Preaching.* By John Jamieson, D. D. &c. 8vo. 1s. Ogle.

*A Plea for Union, and for a free Propagation of the Gospel. Being an Answer to Dr. Jamieson's Remarks on the late Tour of the Rev. R. Hill. Address'd to the Scots' Society for propagating the Gospel, at Home.* By Rowland Hill, A. M. &c. 8vo. 1s. Williams. 1800.

These two pamphlets originated from some animadversions made by Mr. Rowland Hill, in his tour through Scotland, on the discipline and various sects of the Scottish church. Dr. Jamieson enters into an elaborate refutation of the strictures of the reverend tourist, who recriminates, at equal length, with many additional and severe reflections on the bigoted and hostile divisions of the *kirk*. Some instances are given which seem to favour the accusation; but it can be of little importance for us to state our opinion of the merits of such a controversy.

*The Sacred History of the Life of Jesus Christ, illustrative of the Harmony of the Four Evangelists. To which is added, an Index of parallel Passages.* By the Rev. Thomas Harwood. 8vo. 3s. Cadell and Davies.

This is an attempt to give, in the order of time, the events of our Saviour's life, as related by the four evangelists. It is intended chiefly for young persons, to whom, however, we should recommend, in preference, the perusal of the gospel of St. Luke, and a subsequent comparison of the accounts of the other evangelists, with that writer's narrative. We met with a strange tale in this book, which we were surpris'd to see admitted on so weak an authority. After our Saviour was dead, 'one, named Longinus, a man of wealth and honour, and a member of the Sanhedrim, by an impertinent cruelty, pierced his side to the heart with a spear, from which blood and water issued.' The name of this spearman is not mentioned by the evangelists; and it is not probable that any person of the name of Longinus was member of the Sanhedrim in our Saviour's time. Our author should at least have invented a Hebrew name to suit his purpose. The next thought is equally puerile. 'The matter of the two sacraments, which he instituted when alive, flowed from him when dead, as the last memorial of his love to his church.'

